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THE UNKNOWN HISTORY OF THE JEWS

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OF THE JEWS

DISCOVERED FROM THE

ANCIENT RECORDS AND MONUMENTS OF EGYPT

AND BABYLON.

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BY

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INTRODUCTION

THE history of Judaism and the history of the Jews are, in reality, two distinct subjects; but hitherto no student of the Bible has been able to separate them, because the Old Testament relates the events of history with one motive only—to introduce the argument for Jewish theology and the origin of the ceremonial of religious observances. Nevertheless, there are embedded in the priestly writings some real historical facts of great value, generally introduced regardless of their proper order, and so interwoven with miraculous incidents that the seeker after truth hesitates to accept any of them.

Until quite recent years, the only authority we possessed for the history of Palestine in the period embraced by the Old Testament down to the Captivity was the Biblical story; and it has become a matter of course with Jews and Christians to look upon the Bible heroes as important historical personages, while the people themselves, the Jews, were considered to have originated with Abraham, and to have passed through the vicissitudes and adventures described in the five books of Moses and the books of Joshua and Judges. Very few Bible students have devoted the necessary time to a search for parallel events related in what is termed profane history; yet we must believe that somewhere among the monuments and records of ancient Egypt and Assyria there should be mention of at least the most striking events referred to in the Scriptures, and

it is to the archeologist we must look for this information.

Unfortunately for the progress of truth, clerical influences tend to suppress the publication of any evidence which is seen to be in conflict with the Scriptural accounts. We cannot expect the professional teacher of religion to approve a theory or an interpretation which would unsettle the very foundations upon which his edifice is built. Such a course would be suicidal. The educated clergy of the Christian and Jewish Churches go as far as they dare, and are occasionally pulled up by their superiors; but these "liberal" views must necessarily stop short at discoveries which would mean the utter annihilation of clerical influence. To-day we are on the verge of such discoveries, and what we have to relate in this small volume is merely the historical evidence up to date, collected here by one who claims no special knowledge, but who has searched for such comparisons as may be made by any reader of his book. The lines of research are indicated throughout, and, by following them, the student may be led to make an independent examination and form his own conclusions.

The question of moral teaching should, in the author's opinion, be considered as quite distinct from the historical matter. Sooner or later morality will be admitted to concern man only in his relations to his fellow-man, and all the moral laws introduced into that wonderful compendium of history, theology, morality, philosophy, and manners, the Bible, will be seen to be merely the priestly views of particular periods, such views being attributed to God in order to provide an unquestionable authority for their enforcement.

We can quite admit that this method was necessary, and

proved satisfactory in an age of ignorance and superstition; but we like to think that we live now in more enlightened times, when people try to do right for right's sake, and to behave justly because they love justice, not because they hope to earn the reward of heaven.

One great object of priestly effort was the establishment of the ritual and sacred festivals; but even the Jews are beginning to suspect that undue importance was given to certain traditions connected with their supposed early history, which were made to serve as the vehicle of Divine commands. Modern people have lost faith in ritual as a means of propitiating the Deity. We have now a higher theological ideal, and no one believes that God will grant success in war or peace in return for burnt-offerings and measures of meal. We can therefore examine the origin of these beliefs without offending the susceptibilities of even the most orthodox; and this branch of our subject, though not strictly history, is of great utility in showing the sources from which the scribes took their materials, and indicates to us where to look for the historical facts.

The dissection which the Bible has in recent years undergone, and the careful comparison which has been made of its various parts with one another, has shown many of them to be different versions of the same incidents and the same forms of ritual. The Higher Criticism has already a long list of exponents, of whom Kuenen and Wellhausen are the best known, and have been freely quoted in this volume. The most difficult subject of all is chronology, and here we find much valuable work has been done for us by the compilers of the scientific English editions, the Oxford Bible and the Cambridge Bible, whose

approximate dates marked on the margin of each page have in some cases stood the test of comparison with known historical events. These commentators frankly reproduce the evidence of the monuments in their *Aids to the Study of the Bible*, together with a most useful index to names and subjects, which we advise the reader to consult.

The readers of this volume are asked to put aside all religious bias, and to imagine for the moment that the Bible is the work, like all other books, of human beings who wrote it with an object. They had no public who were invited to buy their book for their pecuniary benefit; no honorary degrees could be conferred on them as a reward for their ability and labour. Neither profit nor glory could be their object. If the moral teaching has a certain philanthropic value, we cannot say as much of the long descriptions of ritual, or of some stories of very doubtful morality. We must conclude that they wrote to serve the purposes of a class—the priests—whose object was not so much to gain money as to acquire power. Power covers everything. It means the control of the people, the nobles, the king himself; the power of a priesthood has been seen in historical times, and is well described in Winwood Reade's *Martyrdom of Man*. The priests of Jerusalem had struggled ineffectually for supreme power during the Monarchy, and it was only after the Captivity that, thanks to the Bible, they were able to establish the Hierarchy. Even now the priest has not relinquished the fight, although a *modus vivendi* has been patched up by which the offices of priest and king (otherwise Church and State) have been united in some countries. The successor of the priest among the Jews is the Rabbi (or Rabban-

master), and he has called to his aid a second weapon, the Talmud. The Jews were intelligent enough to see that the ritual and theology of the Old Testament might be superseded by Greek science and learning (we use the word "Greek" in the general sense of humanist culture), so they had a second revelation to fall back upon, which permitted different constructions to be put upon Bible laws and allowed a wide scope for special pleading. The illiterate lower orders were thereby prevented from interpreting their own religion, and forced to apply to the Rabbi for information and guidance; and by this means the Rabbi has retained the power other priesthoods have lost. Unlike the Bible, the Talmud is invulnerable. It has an answer for everything, foresees everything, teaches everything. To know the Talmud is a profession in itself, the monopoly of the Rabbi. If it were not for the Talmud, there would soon be no more followers of the Mosaic laws and observances, and most Jews would become simple Monotheists. For our present purposes the Talmud has also some value. The earlier parts of it were written in times when there were few historians, and, although the anecdotes and comments the Talmud contains were, like the Bible, intended to support a particular theory, we find in them references to many interesting events of the period. From this point of view the world has much to thank the Jewish religion for, and we now offer the public a first modest attempt to reconstruct history from the Jewish writings modified by the records and monuments of contemporary nations.

E. E. J.

Seaview, I.W., October, 1909.

Chapter I.

THE GODS OF THE CANAANITES

In the earliest times of which we have any knowledge primitive man was a polytheist and idolater; but there is good reason to think that in the prehistoric epoch man worshipped his ancestors and ancestral spirits. He believed that the ghost of his forefather haunted certain places and objects associated with his life on earth, such as the deceased relative's cave or hut, the tree he sat under, and finally his grave. In considering the religion of the so-called patriarchal age, we have nothing to guide us but the Biblical story, which can be considered only as mythical; yet the admission that idolatry was general agrees with what we can learn from other sources. The oldest monuments of the East, those of the ancient dynasties of Elam and Akkad, small States situated close to the Persian gulf, show very clearly that a well-defined system of mythology had been developed seven thousand years ago, and the gods of these countries had spread westward, so that, at the time Canaan had become populated by permanent settlers, there were already gods in the land. We do not know what kind of people the aborigines of Canaan may have been. At the beginning of the historical period the dominant race were themselves strangers in the country, and had brought with them from their home in the north forms of worship we must call Canaanitish for want of a better term. Side by side with these northern settlers were the people of the lowlands—Arabs or Mesopotamians—who also had their gods and their own beliefs. The two races, or it may

be three—for we must suppose some remnants of the aborigines still remained—gradually adopted from each other the worship and ritual of their various gods; and, although the nature of the worship is not described in the Bible, we can find the names of the deities, and from them, by a process of comparison with similar worship in other countries, we can discover the attributes of these gods.

The practices of idolatry had been in existence so long that the same gods and goddesses are found under different names practically all over the world. When, however, human interests began to shape into separate tribes and nations the national instinct evolved, and the need arose for a special god as protector and leader against the gods of the enemy. In this respect we find the ancients more reasonable than modern monotheists, who, when they are at war with each other, pray to the same God to grant them victory, knowing that what they ask is impossible without favour to one side or the other, which would be an act of injustice. One tribe of the Canaanites associated their fortunes with a god they called Yahveh. Without the vowels it was written in Hebrew "YHVH," but the pronunciation is not known with any certainty, and the explanation that it means "I am that I am" is mere conjecture. Originally this god was a North Arabian or Midianite deity, and was associated with deeds of violence and destruction, and especially with war. His weapons were fire, disease, tempests, plagues, etc.—everything in nature which appeared irresistible and destructive. It is clear that the leadership of Yahveh must have been restricted to a very small area, for on every side we find the names of other gods as leaders of small tribes in Palestine, and in the great empires of Egypt and Babylon no such name occurs on the monuments. We can allege with the greatest confidence that the Hebrews, who are said to have lived for

PLATE No. 1.—THE BULL MNEVIS. (*From the British Museum.*)

To face p. 2.

upwards of four hundred years in lower Egypt, had no deity called Yahveh. They were worshippers of the bull of Heliopolis, Mnevis, referred to as "thy god which brought thee up out of the land of Egypt" in 1 Kings xii. 28 and Nehemiah ix. 18; and the bull (or calf, which was the diminutive image) had a prominent place in the pantheon of the Canaanites. In the British Museum, third Egyptian room, table case H, the bull Mnevis, of which we reproduce a photograph, may be seen. The object held between the horns is not clearly shown, but no doubt represents an egg containing the germ of life in the form of a minute spermia. This ancient emblem of creative power points to an unsuspected knowledge of biogeny. Yahveh-worship would seem to have originated with the Midianites, and perhaps this tribe were the descendants of a North Arabian people who possessed the legend of Abraham. We can judge only by certain hints and inferences, and one of them is the mention of Jethro, whose flock Moses was keeping when Yahveh specially revealed his name to him (Exodus iii. 13, 14) at Mount Horeb. Yahveh was always associated with a mountain, and in this respect is exactly parallel with the gods of other mountainous regions—the Greek Jupiter, who was worshipped on Mount Olympus, and the Hindu god of Mount Hemallah in the Himalayas, where the goddess Jumna forbade the approach of man under penalty of death. This form of deity could have no votaries in a country like Egypt, where there are no mountains.

It was the influence of the Egyptian bull-worship which brought into association with Yahveh some of those emblems we find in the temple of a much later period—the four horns of the altar and the twelve oxen which supported the great laver in the temple court. The expression "horn of my salvation" (Psalm xviii. 2) is a remembrance of Yahveh in the form of a bull or ram; and "his

horn shall be exalted with honour" (Psalm cxii. 9) is another instance. The worship of God in the form of a bull is most probably older even than Egyptian polytheism; we find there was a race in Canaan whose gods can be traced to the Taurus mountains, where bull-worship was of the most extreme antiquity. Future archeological researches will perhaps establish proofs of what we can now only conjecture—that the figures of horned men found among the ancient sculptures of Asia Minor are adaptations of bull-worship, the horn having become conventionalised as an emblem of chieftainship; while the horns of a bull were even worn as a head-dress by the kings of certain ancient peoples, and in later times used as an emblem on the helmets of warriors.

There is no actual evidence that Yahveh was ever represented by an image. He was at first the invisible destroyer, the god whose assistance was invoked in war; and each of the Canaanite peoples possessed a similar god. The Ammonites asked the aid of Milcom, the Sidonians relied on Ashtoreth, and the Moabites looked to Chemosh. In the frequent hostilities between the Israelites and the Moabites each side called upon their national god to help them, as we see from the famous inscription called the Moabite stone. This memorial of events which occurred in 890 B.C.[1] was discovered by F. Klein at Dibân in 1868. The ruins of ancient Dibon are situate on the east side of the Jordan, about one hour north of the Arnon, and it is mentioned in Joshua xiii. 9 and Numbers xxxii. 34 as Dibhân.

The following translation is by Dr. C. D. Ginsburg:—

> I, Mesha (see 2 Kings iii. 4, 27), am son of Chemoshgad, King of Moab, the Dibonite. My father reigned over Moab

[1] According to Bible chronology.

thirty years, and I reigned after my father, and I erected this stone to Chemosh at Korcha, a stone of salvation (compare Samuel vii. 12), for he saved me from all despoilers and let me see my desire upon all my enemies. Now Omri, King of Israel, he oppressed Moab many days, for Chemosh was angry with his land. His son succeeded him, and he also said, I will oppress Moab. In my days he said, Let us go and I will see my desire on him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land of Medeba (a Moabite city on the eastern side of the Jordan), and the enemy occupied it in his days and the days of his sons forty years. And Chemosh had mercy on it in my days, and I built Baal-Meon and made therein a ditch, and I built Kirjathaim (Kereiyat, see Numbers xxxii. 37, 38). For the men of Gad dwelled in the land Ataroth from old and the King of Israel fortified Ataroth, and I assaulted the wall and captured it and killed all the warriors of the wall for the well pleasing of Chemosh and Moab, and I removed from it all the spoil and offered it before Chemosh in Kirjath, and I placed therein the men of Siran and the men of Mochrath. And Chemosh said to me: "Go, take Nebo (Nebo was almost midway between Baal-Meon and Medeba) against Israel," and I went in the night and I fought against it from break of dawn till noon, and I took it and slew in all seven thousand men, but I did not kill the women and maidens, for I devoted them to Ashtar-Chemosh, and I took from it the vessels of Jehovah and offered them before Chemosh. (The translator notices that the masculine companion to the feminine Ashtarte appears here for the first time in the religions of Canaan.)

We observe here the commands of Chemosh, which would descend to posterity as the veritable orders of the god. In those days it was the fashion for kings and prophets to attribute all their deeds to their god's commands. The Israelites of these early times joined in the worship of Baal and sundry deities of the cities and high places. The notion prevailed that various districts were ruled by their own special gods; and, if a man travelled

from his own home to the land of a neighbouring god, he transferred his worship to the local deity. His own god had no power outside of his own territory; following this rule, Yahveh could only have been the god of a very limited area inhabited by the tribe called "Sons of Israel." There were local Baals and temples to Ashtoreth everywhere in Palestine.

In Molech, or Melech, we have the name of another chief or presiding god of a race quite distinct from the Israelites. Melech is the Hebrew word for "king," and we find references to this worship in Deut. xii. 31, Ps. cvi. 37, 38, Jer. vii. 3, xix. 5, etc. The dreadful sacrifice of little children to Melech was practised by the Amorites, one of whose principal cities was Jerusalem; and at the early period we are now considering "the king," or "Melech," had no other name. As we find that hundreds of years later Jeremiah strongly protested against this same worship of Molech by the house of Judah (Jeremiah xxxii. 35) at Jerusalem, it seems clear that this is the same race[1] who were all along addicted to human sacrifices. Jeremiah constantly refers to the god of the house of Israel as "the Lord of Hosts" (Jeremiah vii. 3, 21, ix. 15, xi. 17, xxxii. 14, etc.), and we see that the house of Judah and the house of Israel were quite distinct peoples, for in chap. iii. 18 he says: "In those days the house of Judah shall walk with the house of Israel, and they shall come together," etc.

We come, therefore, to this conclusion—that the god of the Yahuds in Jeremiah's time was Molech, and the god of the Israelites was Yahveh, otherwise "the Lord of Hosts"; for, although our translation of Jeremiah does not mention

[1] For greater brevity we shall in future designate the people of Judah by their Hebrew name, which is still preserved among themselves and in common use to-day—the "Yahuds."

the name (there was, and is still, a superstitious objection to the mention of Yahveh or Jehovah), we find it in the writings of an earlier prophet (Isaiah xii. 2), and in the Hebrew originals the name of God is written "YHVH," and pronounced Adonai, the Lord.

Jeremiah threatens the Yahuds with the vengeance of the god of Israel (xxxii. 36) because the Yahuds held the Israelites in subjection (xxxiv. 11, 12, 13, *et seq.*), and he refers to a ceremony of fire worship in which a calf was cut in twain, and all the people passed between the parts of the calf—*i.e.*, through the fire (xxxiv. 18, 19), on which account Zedekiah, King of Judah, is to be given into the hand of his enemies.

Molech worship was also the principal form of religion among the peoples of the Mediterranean coast of Palestine. It can be traced successively to Phœnicia and Carthage, and thence along North Africa to the Straits of Gibraltar, where it crossed over to Europe, and was carried by the same race to Spain, Brittany, and the west of England. Yahveh, it has been suggested, was at first one of the Elohym—a Hebrew word which the Monotheists of a much later age made synonymous with God. In Genesis vi. 2 the English edition of the Bible says that the sons of God (Elohym) took wives from all that they chose. Then in verse 4 it is explained that the same were the mighty men which were of old the men of renown. Afterwards the Elohym are referred to as spirits, and in the scene of Saul's consultation with the witch of Endor *it is* Elohym that came up out of the earth, translated in the Authorised Version "gods," and in the Jewish Version "a god"; but we are familiar enough with such scenes in modern times to know that it was a spiritualistic *séance* that Saul attended. In the creation story it is the spirit of God (Elohym) which moved upon the face of the waters. The expression may well be a remnant of ancestral spirit worship.

Baal is a god who occupies an important place in the ancient polytheism of Canaan. The Baal was the god of the soil, and especially of the fertility caused by underground waters in contradistinction to fertilisation by rain. Baal was not the god of any one place or country, but a generic term in use over all Mesopotamia and Syria. In Babylonia it was Bel or Belus, and we find its meaning preserved in connection with the tenure of land in such words as the Latin "bajulus," French "bail," English "bailiff," etc.

Baal was worshipped in the open air, in groves, and under trees; and localities were therefore named Baal-Hazor, Baal-meon, Baal-peor, etc. The Baal came to mean the landlord, and in this capacity Yahveh absorbed the Baal-cult when he became the sole god. Closely connected with Baal-worship was the goddess Ashtoreth or Astoroth (Judges ii. 13; Samuel xii. 10), whose emblems the "asheras," wrongly rendered "groves" in the English translations, were placed in the courtyards of the temples and at the "high places" where her worship was conducted. These emblems—wooden posts carved in a particular manner—were only removed after the introduction of monotheism. The worship of Ashtoreth was very extensive. In Egypt she was Isis, in Babylon Ishtar, in Greece Astarte. There were famous temples to the goddess in Phœnicia. She represented the female principle in nature, the power of reproduction; and, as such, a great deal of licentiousness was associated with her worship.

Her sacrifices were bread, liquors, and perfumes. Jezebel, wife of Ahab, was one of her ardent votaries, and Solomon encouraged Ashtoreth worship at the instigation of his foreign wives. In later mythology she became Venus, and we find the same sacrifices were offered to her. A favourite sacrifice to Venus was the dove, and in

Leviticus xii. 6 the turtle-dove is a sin-offering for uncleanness.

In Canaan, as in Egypt, the cow was a symbol of Ashtoreth. Genesis xiv. 5 mentions Ashtoreth Karnaim, or Astarte of the two horns. The fancied resemblance of the moon in her first quarter to the horns of a cow was the origin of one form of moon worship, and it is curious to notice that even in English the moon is "she." We see a remembrance of the worship of the crescent in the national emblem of the Turks, who are an Asiatic people of the same origin as one of the principal races of Palestine. The Yahuds worshipped the moon under the name of the "Queen of heaven." Drink-offerings, incense, and the preparation of certain kinds of cakes belonged to her rites, as performed in Jerusalem (Jeremiah xliv. 17, 18, 19).

The Israelites had still other gods who were not shared with the Yahuds, and of these we find a few traces in the Bible. El-Shaddai is thought to be of Arabian origin, and in Numbers i. 6 there is a proper name Zuri-Shaddai. El-Shaddai means the "destroyer." It has been rendered by the translators "the Almighty," and turned into an attribute of Yahveh. They had also a brazen serpent, Nehushtan, made by Moses, and it is stated that "unto those days the children of Israel did burn incense to it," (2 Kings xviii. 4) until Hezekiah "brake it in pieces."

The Israelites had occupied a small district on the east of the Dead Sea since very early times, and their deities were, like themselves, of Arabian origin. Other races of Arabian descent were living in the lowlands of Canaan, and all these people were of nomadic habit, living in tents and tending herds of cattle and sheep, which they drove from place to place in search of pasturage. The gods worshipped by these shepherds were therefore different from

those of the city dwellers. The shepherd's offering was with the object of obtaining a plentiful increase of his flocks and herds. The sun, the moon, and the stars were their gods, "the host of heaven," and therefore their chief god was "the Lord of hosts" (see expression "the host of God," 1 Chronicles xii. 22). Deut. iv. 19 says: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, the moon, and the stars, even all the host of heaven, thou be drawn away and worship them," etc.

The portable ark most probably originated with these people, who, possessing no fixed temple, carried their god's house with them in their wanderings—a custom afterwards adopted by the Yahuds when they went out of their cities to war.

The elaborate tabernacle was a later development of this simple idea, and after the Yahuds had adopted Yahveh worship from the shepherd tribes Yahveh was their god of war, whose aid was invoked with sacrifices, song, and dance. Every success was attributed to Yahveh's help and might, and the praises we read in the psalms express the gratitude of the victor. Whoever wrote these songs had constantly in view Yahveh as a god of battles.

Out of gratitude to Yahveh for his help in war David had the ark and the tabernacle brought to Jerusalem, where it was welcomed with an ovation by the people. The proposal was made to build a permanent temple at Jerusalem, and to deposit the ark in it. This was the origin of Solomon's famous temple, the first one built to Yahveh, whose place of residence it was then supposed to be. Yahveh is said to have been its architect, as he was also the designer of the tabernacle. Some authorities think the ark or portable chest contained a sacred stone, but we do not find Yahveh ever represented by an emblem, unless it is the bull. His presence was sometimes indicated by fire,

PLATE NO. 2.—THE ARK OF ANUBIS. (*From Rosellini.*)

To face p. 11.

as when the burnt-offering was consumed by fire from heaven. Modern critics consider the whole account of the tabernacle to be the invention of the scribes to pave the way for the idea of a temple and the priestly regulations.

It is only from the Biblical account that we have any information concerning the great temple built by Solomon, to which the ark and the tabernacle were removed and placed in a special chamber; and it is evident that at this time no commandment was known forbidding images, for there is a description of two figures being placed over the ark. It is stated that one figure had wings which met above, and the other wings which reached to the wall behind. These images are called "Cherubim," but their object is not divulged. The Jewish historian Josephus says they were extraordinary creatures of a figure unknown to mankind. But all travellers who have visited Egypt and Syria are familiar with the mysterious combination of the lion (or the bull), the eagle, and the human being in the form of the sphinx. The approaches to temples in Egypt and Babylonia were usually guarded by pairs, sometimes by whole avenues, of these emblems of pagan worship, which were believed to keep away evil spirits. The fact of such figures being associated with the sanctuary of Solomon's temple proves that the worship there was of a similar nature to that of other temples in Egypt and Assyria. Neither was the ark a special feature of the worship of Yahveh. The Egyptians, Phœnicians, and Babylonians also had arks—portable chests which contained symbols of the gods and accompanied their armies on the march, or were transported by water in boats, and also accompanied the priest when he went to give the last unction to a dying man.[1] The accompanying illustration, taken from Rosellini's copies of pictures in the tombs of

[1] See Illustration, "The Ark of Anubis from tombs."

Egypt, vol. ii., cxxviii., shows the procession of priests and mourners escorting the ark of Anubis to give last unction to a dying man. Anubis is represented by the jackal on the top of the ark. He was the god of embalmers and the guardian of tombs. The lower picture shows the hearse with the mummy on its way to burial. In the time of the Kings the worship of the Canaanites was of the same character as that of the Babylonians and Phœnicians, and the stories told of David and Solomon being monotheists are seen to be the invention of historians who lived many centuries later. Solomon was, in fact, an idolater. Besides the great temple he built many smaller ones to his gods and to the gods of his numerous wives, and in his reign monotheism was as yet unheard of.

In those portions of the Bible which give an account of events after Solomon we find occasional references to Moses, his law, statutes, and commandments—interpolations of the Scribes to pave the way for the astounding discovery made in the reign of Josiah. The story goes that Hilkiah, a high priest of the temple in this reign, "discovered" a scroll hidden away somewhere in the temple which proved to be a portion of the Mosaic law (Dr. Kuenen suggests chapters iv. 44, xxvi., and xxviii. Deut.), which was then read to the king by one Shaphan, a scribe. We should remember that at this time the temple must have been built nearly 300 years; yet the account makes it clear that these laws were not known, for when the king heard them he rent his clothes, and very inconsistently blamed his fathers "for not having hearkened unto the words of this book." Assuming that this incident really occurred and is faithfully reported in 2 Kings xxii., it would prove that within 600 years of the date of the Mosaic revelation all remembrance of that stupendous event and the portentous miracles which accompanied it had entirely passed away,

which is about as likely as that the English nation should now possess no record of the signing of Magna Charta. To those who hear the real explanation for the first time the conclusion is a startling one. There never had been any such monotheism among the inhabitants of Canaan before the discovery of this book, which was mysteriously hidden away in a temple of idolaters, built by an idolater. Thus commenced the reformation of 624 B.C. Chapter xxiii. of 2nd Kings gives us an account of how Josiah proceeded to clear out the Ashera and other emblems from the temple, how he abolished Molech worship, and how he "took away the horses of the sun, and burned the chariot of the sun with fire." Also how he disposed of the wizards, the idols, the teraphim, and all those who had familiar spirits. The mention of the teraphim reminds us that in the time of David these effigies are acknowledged to have been a part of the equipment of a Canaanite household. Michal, David's wife, "took the teraphim and laid it in the bed" (1 Samuel xix. 13).

If we accept Josiah's reformation as a fact, it must follow that there was nothing but idolatry in Canaan as far back as history can go, and that nothing was known about Moses, nor about any code of laws he had given the forefathers of the then ruling race of Canaan. This does not imply that no such man as Moses ever existed, although nothing really convincing has as yet been discovered about him, notwithstanding the efforts of modern archeologists and explorers, with men, money, and modern appliances at their disposal. But as far as the King of Judah was concerned, he only heard of Moses and his laws for the first time from Hilkiah's book; while there was evidently no historical legend current at that time connecting Moses with the invasion and occupation of Canaan, and making the royal house and the nobles descendants of those

invaders. Whoever Moses may have been, neither he nor his chiefs were the ancestors of the ruling race of Josiah's time.

It may well be supposed that there were many traditions of miraculous victories, many legends of the gods leading and advising the people in their wars, or punishing them by disasters when their worship was neglected. We find similar legends in the folklore of every country. The monotheist reformation transferred all these incidents to the one God Yahveh, whose protection was henceforward assured to all believers, and whose wrath was to be incurred by all who neglected his statutes. And now it appeared that Yahveh had promised to make the Hebrews "high above all nations which he hath made" (Deut. xxvi. 19) if they kept his statutes and commandments; so Josiah, relying on the promises, carried out the injunctions of the priests, and all might have been well if his confidence in the book had not led him to interfere unnecessarily in a quarrel then in progress between Egypt and Babylonia. Marching against the Egyptians, he lost his life in battle, and brought ruin and captivity upon his country and people. Thus ended Josiah's attempt to introduce monotheism.

We have no better evidence of the religious beliefs of the period than the works of the prophets, which were written partly before and partly after Josiah's disaster. These preachers and moralists denounced idolatry in the strongest terms, and some of them even objected to sacrifices being made to their God Yahveh. Isaiah could have had no knowledge of Leviticus xxii., Numbers xv., etc., when he said: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.....Bring no

more vain oblations" (Isaiah i. 11). These preachers desired to introduce a form of monotheism in which the worship was to be addressed to the tribal god Yahveh without the idolatrous practices of the times. Yahveh was still to be an anthropomorphic deity, the special god of the Yahuds and the Israelites, actually present in their midst, dispensing justice, making laws, and teaching his people morality. They saw about them a people still retaining the vices and the barbarous rites of heathendom, while in the more progressive neighbouring states a higher culture and a more refined religious observance had been attained.

To such men the laws of Moses would not have been acceptable, and evidently they had never heard of any such laws. Hosea, Joel, Amos, Nahum, Micah, Habakkuk, and Zechariah all wrote before the exile, and they describe God as living on a mountain, Zion. They knew nothing about a God of Sinai. Joel says: "Blow ye the trumpet in Zion, and sound the alarm in my holy mountain"; and again: "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain."

Amos proclaims: "The Lord shall roar from Zion, and utter his voice from Jerusalem."

Habakkuk: "God came from Teman, and the Holy One from Mount Paran."

Zechariah: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called the City of Truth, and the mountain of the Lord of Hosts the holy mountain."

Isaiah xxxi. 4: "So shall the Lord of Hosts come down to fight upon mount Zion and upon the hill thereof." But it is Micah to whom we should pay special attention, for it was he, and no other, who suggested to Ezra the story of the revelation on Mount Sinai. These are his words, iv. 2: "Come ye and let us go up to the mountain of the

Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." The passage ends with the no less remarkable promise: "For all the peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God, for ever and ever." So here we have undoubted authority for saying it was not intended that the God of Israel should be the universal God of mankind. Clerical writers often appeal to the example of the Prophets to show what the religion of Israel ought to have been, and the Jews claim that these writings prove they were the first monotheists; but is this monotheism?

Micah's invitation must carry to all logical minds the conviction that he had never heard of any revelation of the law from Mount Sinai. Still another prophet who wrote at a later time than those just mentioned, Ezekiel, thought of God as inhabiting a mountain. Chapter xx. 40: "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things." Although offerings are mentioned here, there is still nothing about sacrifices, and we know that in later times the offerings were the perquisites of the priests.

Ezekiel has a "vision," and sees the temple and the duties of the priests and Levites, even to their dress and linen breeches. In xliv. 22 he gives the rules for the marriages of priests. Leviticus reproduces all this in almost the same words. Where Ezekiel speaks of Zadok's sons in Leviticus it is Aaron's sons that are referred to, and we cannot doubt that Ezekiel's is the genuine writing, while Leviticus xxi. 14 is a copy made from it.

If the later scribes refrained from interpolating many references to the laws of Moses in these books, it was because they did not anticipate that the writings of the prophets would one day appear side by side with their own literature.

Even the most famous words of the Jewish faith, repeated on all occasions in prayers, and supposed to represent the distilled essence of Jewish monotheism, "Hear, O Israel, the Lord our God is one Lord," seem to have been unknown to the prophetic writers. What they proclaim about the "Holy One of Israel" is his power to destroy, to punish, and kill his enemies and those who forsake him for other gods. Such tribal theism is very far removed from the conception of God as an infinite essence pervading the universe, omnipotent, and ruling over all mankind and the forces of nature.

So far from exhibiting the calm reasoning of the philosopher, some of these writings indicate a desire to behave like dancing dervishes; as, for instance, when Micah threatens to wail and howl, and "go stripped and naked" (Micah i. 1).

The demands of the prophets find a suitable echo in the ten commandments, composed by Ezra and his colleagues during the exile with the object of enforcing the worship of one God. It cannot be supposed that the Yahuds had no law against murder and robbery, even if we put the decalogue back to the thirteenth century B.C. Ever since the dawn of history such laws have existed, and have been strictly enforced for the protection of society. But the scribes associated the criminal offences with their purely doctrinal ordinances for a reason which, we venture to think, has never been noticed before. THEY INTENDED TO PUNISH ALL OF THEM WITH DEATH. By putting "Thou shalt not take the name of the Lord thy God in vain" on an

equality with "Thou shalt not murder," it followed that whoever had committed blasphemy or murder had broken a commandment, and whoever broke a commandment could be made amenable to capital punishment. If these laws had existed before the exile, the monotheists could have made short work of idolatry, as they proposed to do on the return to Jerusalem. In practice transgressors of the ninth and tenth commandments were not generally punished with death, though violations of all the others were.

We can now summarise the pre-exilic period as follows:

In the whole period of about seven hundred years, during which the small Canaanite State had enjoyed an independent existence, the religion we call Judaism was unknown. The inhabitants, tribes and clans of various races and sub-races, worshipped idols, and practised the same pagan rites as the surrounding peoples. The kings, down to Hezekiah, were idolaters and polytheists. There was no fixed form of worship, and no settled ritual. Each city and tribe worshipped its own gods, to whom sacrifices and offerings were made. Fashion favoured now one, now another deity; but a section of the people whose ancestors came originally from Arabia worshipped a tribal god of their own whose name was spelt, in Hebrew, "YHVH," now called Yahveh or Jehovah. The Yahveh worshippers inhabited the lowlands, especially about the Sinai peninsula; but in course of time they spread over other parts of the country, until they came into contact with the white races of the mountain districts, who adopted from them the worship of Yahveh, and added this god to their own pantheon.

In the reign of Hezekiah political events brought about a great movement of races, in the course of which a body of refugees of the same origin as the white race of Jerusalem came to join them, and defended the fortress against the

Assyrians, who had then conquered all the rest of Palestine. The actual facts are obscured by unhistorical interpolations of the scribes, but it appears that Jerusalem alone was successfully defended or ransomed. The white race then endeavoured to suppress idolatry, and substitute for it a form of monotheism; but the attempt did not succeed with the native races, and even among their own people was only partially successful. The next attempt was made in the reign of Josiah, and ended in the fiasco of the battle of Megiddo.

Unfortunately, these reformers could not rest content with the introduction of a simple monotheism, but must needs complicate it by a doctrine of punishment and reward to intimidate the simple-minded and superstitious people of the times. To protect the priesthood and create a monopoly in the prescribed method of propitiating the deity an exacting ritual was compounded out of the old idolatrous practices. No one could hope for divine favours and blessings unless he sacrificed, fasted, feasted, and prayed, in the prescribed form, which, in the absence of books of instruction, could only be learned from the priests.

The deity Yahveh was not only the God of the nation, but the invisible ruler consulted by the prophets, who were then prompted by the Holy Spirit to advise the congregation. The deity was supposed to take a boundless interest in the public and private affairs of the citizens, and to convey his wishes and commands by the mouth of the priests. In fact, *the whole object* of the religion was to place unlimited power in the hands of the priesthood, and so to vest in them a complete control over the morals and beliefs of the people. There was nothing very original in all this. Other nations had been ruled by priests in the same fashion, and the idea occurred to the scribes and priests of Jerusalem at a period much later than is commonly

supposed. But all their plans were frustrated by Josiah's defeat and death, which soon afterwards led to the capture of Jerusalem and the exile. It was then that the leading Judeans had ample leisure to prepare their next attempt to introduce a new religion, and were able to work out a scheme which we shall now describe.

Chapter II.

THE NEW RELIGION

With the period of the Babylonian captivity begins the real history of the Jews, and also the secret preparation of those works which have passed for the early history of the Jewish race. The people who had hitherto called themselves the Yahuds, or Yahudehs (for such was the real name), had failed in their several attempts to make their city, Jerusalem, the religious metropolis of all Canaan. Their temple, long the shrine of idolatrous worship, had twice been dedicated to the worship of their God, Yah or Yahveh, alone; but neither Hezekiah nor Josiah had succeeded in suppressing the worship of other gods. The final blow was the disaster of Megiddo and the death of the king. Then came the capture of Jerusalem by Nebuchadnezzar; and in 586 B.C. the principal families of the Yahuds were transported *en masse* to Babylon, leaving behind the poorer classes and the native peasants, who continued their vocations without molestation. It is doubtful if Jerusalem possessed the importance attributed to it by the Scribes of the Exile, even during the reign of Solomon; the extraordinary magnificence of the temple seems to have left no impression on any other nation, nor have the historians of the period anything to tell us about that wise monarch himself. Herodotus was born only a century after the battle of Megiddo, and wrote voluminously on all contemporary events; but he appears never to have heard of Jerusalem.

Only twenty-three years before the commencement of the

captivity the great city of Nineveh had been destroyed by the allied forces of the Babylonians and the Medes, and thus Babylon had become the chief centre of civilisation and learning. The king, Nebuchadnezzar II., worshipped the gods Marduk (or Merodach) and Nebo, Shamash the Sun-god, and Sin the Moon-god; and there are records extant of a temple he built to the latter in the City of Ur (Nos. 178 and 179, Babylonian and Assyrian Room, British Museum).

The language of the country was Assyrian, and the writing cuneiform. Another script, called the archaic Babylonian, was also still in use. Phœnician and old Greek had been modified to produce the classic Greek and Aramean, but Hebrew script did not yet exist. Supporters of revealed history sometimes allude to old Hebrew, as seen in the Moabite stone and the Siloam inscription at Jerusalem; but, although the language is Hebrew, in these instances the script is a form of Phœnician.

Of Babylon itself we have a description from Herodotus and from the Talmud. It was a vast metropolis, regularly laid out in squares, like a modern American city; it had its arenas and temples, market places and bazaars, and a great population of pleasure-loving, luxurious people.

Its religious ceremonies and ritual offered an excellent model for the exiled Yahuds to build upon in preparing laws and religious observances for their own people, to be put into practice on their return. Yet we rather fancy they were in no great hurry to get back to Jerusalem; and, having found life in Babylon very agreeable, they settled down and lived happily in their new home.

We gather from the Talmud some interesting information concerning the social and religious views of the period. The Yahuds were allowed full religious liberty; yet, strange to say, we do not hear of their having a temple, although

priests are mentioned. Rabbis there were innumerable, and meetings were held for religious debates. Later writers describe the places where such meetings were held as synagogues. The Babylonian Yahuds prided themselves on their genealogical purity, and each family claimed a long descent from ancestors more or less problematical—a weakness which produced later on stringent laws against intermarriage with other races. In these civilised surroundings the Yahuds soon established a social and commercial fraternity of their own, just as they have done in later times at Alexandria and other centres of activity. We can imagine with what readiness they adapted themselves to the new conditions, and how they quickly attained the level of the best educated Babylonians; and, looking back after twenty-four centuries, we must feel that they were gainers by the change from their ill-built, half-savage hill-fort, Jerusalem, to this beautiful and luxurious city. We cannot wonder that they became so attached to their new home as to consider it almost as sacred as Jerusalem itself, and there are indications that many of the poorer Yahuds voluntarily deserted their own country to go and live in Babylon. In the reign of the last Babylonian king, Nabonidus, religious differences caused a great deal of tension between the people and their rulers. Perhaps the Yahuds entertained hopes of supplanting the religion of the country by their own forms of worship; but, whatever their motive, there seems reason to think they plotted with others the overthrow of the dynasty, which was soon to be accomplished by the invasion of the Persians. These people were still in a partially nomad state; and it is said that they were divided into ten tribes, suggesting, perhaps, the story of the twelve tribes of Israel. Allied with the Persians were a kindred race, the Armenians, and both were followers of Zoroaster's religion.

If Haggai and Zechariah really wrote before the coming of the Persians, their inspiration may have been derived from very practical sources. Jeremiah prophesied the fall of Babylon in unmistakable terms, and no doubt instigated those revolts in Jerusalem for which several batches of unfortunate Yahuds were executed or deported. The prophets were blamed for their inflammatory speeches, and retorted that the misfortunes were attributable to the idolatry of the people. But can we believe that this prophet predicted the coming of the Medes (chap. li. 11) without having heard any rumours, or was the whole prophecy simply the work of a much later author, writing after the event? We find a suggestive comment in verse 60 of the same chapter: "So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon."

It is probable that some of the wealthy Yahudeh bankers and merchants of Babylon actively co-operated with the Persians, so that when Cyrus and his army appeared before the city it surrendered without a blow being struck. The plain facts seem to be that Nabonidus and the greater part of the Babylonian forces were got out of the way as part of the plot. The king, however, left his son Belshazzar in charge.

The Yahuds and the Babylonian conspirators having agreed to surrender the city, an opportunity was found on the 15th of the month of Tammuz, the great festival of the marriage of Ishtar and Tammuz Adonis, in the year 538 B.C., and during the feast Belshazzar was murdered and the Persians admitted.

The joy of the Yahuds at this success is described in the exaggerated outburst of Isaiah (xlv. 1); but Isaiah was a poet, not a historian, and, when he calls Cyrus the anointed of the Lord, it is merely a figure of speech, for

he must have known that Cyrus was an idolater, or at best indifferent to all religions. The study of this great man's career and character rather suggests that he was tolerant and kindly disposed towards all, and ready to accept any form of belief, if he could thereby gratify and conciliate its votaries.

It was not until sixty years after these events that the real Moses of Judaism appeared on the scene in the person of Ezra, the scribe, known among the exiles as the "ready scribe of the law of Moses" (Ezra vii. 6, 11, 12, 21). We cannot penetrate the veil which hangs over the actual labours of Ezra and his associates, but we can form a very fair idea of their proceedings. Abundance of material was available for the compilation of a history. There were libraries of Assyrian and Babylonian tablets, some taken from Nineveh; there were papyri from Egypt, and, no doubt, also the Chronicles of the Kings of Jerusalem,[1] which had been removed from the temple. Scribes and learned men from all parts were procurable who would be acquainted with the traditions of Arabia and Mesopotamia, and the priests of Belus could supply a description of their elaborate ritual, a large part of which the Scribes adopted into their new religion.

The following is a specimen of the ritual taken from a Babylonian tablet:—

> In the month of Nisan on the second day, two hours after nightfall, the priest must come and take of the waters of the river, must enter into the presence of Bel and change his dress, must put on a.....robe in the presence of Bel, and say this prayer: O my lord, who in his strength has no equal, O my lord, blessed sovereign, lord of the world, speeding the peace of the great gods, the lord who in his might destroys the strong, lord of kings, light of mankind,

[1] See 1 Chronicles ix. 1, which was written either in Babylon or after the Captivity.

establisher of trust, O Bel, thy sceptre is Babylon, thy crown is Borsippa, the wide heaven is the dwelling-place of thy liver.....O lord of the world, light of the spirits of heaven, utterer of blessings, who is there whose mouth murmurs not of thy righteousness, or speaks not of thy glory, and celebrates not thy dominion? O Lord of the world who dwellest in the temple of the Sun, reject not the hands that are raised to thee, be merciful to thy city Babylon, to Beth-Saggil thy temple incline thy face, grant the prayers of thy people the sons of Babylon.

The Babylonians had also a great variety of prayers and psalms, which served as models for the worship of the Jews. Not only the words were copied, but even the gestures and the intoning used by worshippers in the temples of Bel and Nebo. The following is part of a psalm :—

O my Lord, my transgression is great, many are my sins.

O my God, my transgression is great, many are my sins.

O Istar my mother, my transgression is great, many are my sins.

O my God, who knowest that I knew not, my transgression is great, many are my sins.

O Istar my mother, who knowest that I knew not, my transgression is great, many are my sins.

The transgression that I committed I knew not,

The sin that I sinned I knew not.

The forbidden thing did I eat,

The forbidden thing did I trample on.

My Lord in the anger of his heart has punished me,

God in strength of his heart has received me.

Istar my mother has seized me and put me to grief.

God, who knowest that I knew not, has afflicted me,

Istar my mother, who knowest that I knew not, has caused darkness.

I prayed and none takes my hand.

I wept and none held my palm.

I cry aloud, but there is none that will hear me.

I am in darkness and hiding, I dare not look up.

To God I refer my distress, I utter my prayer.

There are many more lines in the same strain, and finally the prayer ends with :—

> O my God, seven times seven are my transgressions; my transgressions are ever before me.

Anyone who has read the Jewish prayers for the day of Atonement will easily recognise in the above the model from which they are taken.

The Medes and the Persians brought to Babylon the religion of Zoroaster, which was the means of giving the final touches to the form of monotheism that the Scribes were preparing. When all was ready the religious enthusiasts were anxious to return to Jerusalem for the purpose of promulgating the new laws, though we cannot find that there had been anything to hinder them from doing so at any time after the commencement of Persian rule. It seems that the majority were very well satisfied to remain at Babylon, where they held influential positions and some high appointments. We must conclude that only a comparatively small number accompanied Ezra on the return to Jerusalem—an event which has been called the "renaissance" of the Jewish people, but was in fact the actual birth of Judaism.

The Talmud, a work which has had more influence on the Jewish religion than the Bible itself, was commenced in Babylon, and reproduces Babylonian laws and customs, together with many Persian superstitions. Care had been taken to introduce into the law of Moses everything needful for the present situation; and those who read the Pentateuch forewarned with this knowledge will find how perfectly these laws, supposed to have been written for people who were living in the desert, apply to all the requirements of the population at Jerusalem at the time when the temple was being rebuilt. When the first attempt was made to

put these laws into practice, a good deal of discontent was met with. The provincial priests especially objected to the closing of their temples, and to satisfy them the authorities were obliged to provide them with appointments at the new temple at Jerusalem, where alone sacrifices were to be permitted.

The solemn promulgation of the Law, with its latest additions, was made in Jerusalem in 444 B.C.; and about this time the last of the prophets, Malachi, was adding his contribution to the Biblical collection of prophetic writings.

As a supporter of Ezra and Nehemiah, and especially of the prohibition from marrying "the daughters of strange gods," he puts words into God's mouth which have the true ring of that secularism which was henceforward to distinguish the Jewish faith. He is also indignant at the deception practised by the priests in sacrificing lame and damaged animals, which he calls "robbing God." From this we gather that sacrifice was still considered an efficient means of propitiating the Deity. Malachi also threatened that God's vengeance should take the form of withholding rain if the tithes were not paid. If this represents the general notion of the Creator of the universe in early Jewish times, we must admit it was but little in advance of idolatry, and far behind the Zoroastrians, whose books, the Gathas, are full of deeply religious thought, and had been in existence for nearly 400 years when Judaism was first promulgated.

The best influences of Persian theology subsequently modified these crude beginnings. We see also in the book of Genesis distinct evidence of Persian mythology in the idea of Satan and the story of the Garden of Eden, of which even the situation was adopted from the Persians. The attributes of God—love, grace, piety, wisdom, etc.—the resurrection of the dead, heaven and hell, the hosts of

angels, all came into Judaism from Persian sources; in fact, we may say that the final form in which the Jewish religion has come down to us is Persian, built upon Babylonian ritual and observances, and embodying remains of a still more ancient cult which spread over all Syria from a mysterious source in Asia Minor.

Yahveh had now ceased to be the god of war, the dispenser of thunderbolts, the destroyer of armies, and took the milder aspect of the wise and beneficent ruler, the invisible king, whose prime minister and vicar on earth was the high priest. During the ensuing centuries the State religion continued to consolidate itself, and new works were added to the collection of sacred books presently to appear as the Bible, while the Rabbis added fresh regulations and elaborations to the Talmud. Every tradition, every historical event, was made the vehicle of God's commands to his people, an example of his goodness, or an expression of his wrath. The daily life of the Jews came to be regulated by their innumerable laws, so that the smallest action needed the guidance of the thorah and the advice of the Rabbi. It was said that God studied the Law every day for three hours, that he attended the synagogues, that he created the Law before the world, that the study of the Law outweighs all other virtues, and that those who had children and did not train them in the study of the Law were excommunicated from heaven. We cannot wonder that the Mussulman Koran stigmatised the Jews as " the People of the Book."

During the fourth century B.C.[1] Greek influences began to be felt among the Jews, and traces of them can be observed in *Ecclesiastes*. About the time this work was written the Rabbi Judah formed a Synod of the most learned Jews for

[1] 332 B.C. and subsequently.

the purpose of writing down the oral law supposed to have been given by God to Moses on Mount Sinai. This work is called the Mischna.

In 138 B.C. priestly rule came to an end, and the independence of Judea under a king was acknowledged by Syria. Soon afterwards the civil war broke out which led to the intervention of Rome. The Jews had been taught to believe that God was their king, and they resented the commands of an earthly ruler, especially one not of their faith. The priestly tree which had been so ingeniously planted was beginning to bear fruit; and henceforward we find the history of the Jews one long story of bitterness and sorrow, which has no parallel in the annals of humanity.

From this time forward their uncompromising attitude towards all other nations brought upon them a universal dislike, which has often been intensified by their offensive exclusiveness and boastfulness. The Jews of 134 B.C. had already begun the foolish parade of their superior laws and beliefs which has so often since been the cause of their ill-treatment at the hands of even well-disposed nations, and which in a barbarous age goaded their enemies to acts of the greatest ferocity against them. Diodorus tells us that, when Antiochus Sidetes besieged Jerusalem and began to treat with the city, the greater part of the councillors of the king were of opinion that the Jews ought to be destroyed, for of all nations they were the only one who had no community with others, contracted no marriages with them, and regarded them as enemies. They had propagated their hatred of mankind, and had adopted wholly different laws from others. They were not to eat with strangers at one table, or bear them any friendly feeling. We see here the mischief done by the misinterpretation of Ezra's marriage laws, and the exaggeration of

essentially sanitary regulations which should have no place in a system of theology.

The terrible riots and bloodshed at Alexandria in the reign of Caligula (37–41 A.D.) were the beginning of a series of massacres brought about by two offences, the same that have been the excuse for so many subsequent cruelties—the extraordinary secularism and the remarkable prosperity of the Jews.

The Rabbi-ridden Jews of Alexandria turned a deaf ear to the philosophy of Philo Judæus, who advocated the teaching of morality for its own sake. God, he says, cannot be defined or described; he is the Being, the one who is. God is the Creator of the world. All that exists is fashioned by him and continually depends upon him, yet is produced from matter. Forces proceed from God, which are described now as attributes of God, then again as self-existing beings. He agrees with the Greek philosophers in recognising four cardinal virtues, but these collectively proceed from piety, "the highest and greatest virtue." It is true that Philo, like many orthodox modern Jews, also believed in the mission of the Jewish nation. He tried to be a devout Jew and at the same time a disciple of Greek philosophy, and had to resort to some strange expedients to reconcile the two.

In 66 A.D. the priestly and Rabbinical promptings led the Jews to defy the Roman power, then the greatest on earth, and in the terrible war which followed they gave the world an exhibition of the most desperate courage. But their expectations were again deceived, for "Providence was on the side of the big battalions." The only blot on the memory of these brave men is that, even while engaged in a life-and-death struggle, they were divided among themselves on questions of ritual and theology. Whether the Paschal lamb might be slain on the Sabbath, whether

water might be poured upon the altar, and other frivolous matters, caused a fierce enmity between Pharisees and Sadducees. Finally, the most fanatical sect of all, the Zealots, carried on the war till the nation was all but exterminated.

Flavius Josephus, who lived at that time, and fought in the war, may be quoted as showing that the Jewish spirit of his age was exactly what it remained in later centuries. He says: "It became natural to all Jews immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them" (*Against Apion*, Book I.); whereas the Greeks would not care if all their sacred writings were destroyed, because they took them to be "such discourses as are framed agreeably to the inclinations of those that wrote them."

These Greeks had, however, produced philosophers like Solon (639 B.C.), Pittacus, Periander of Corinth, and Thales, before Ezra and Nehemiah framed their moral code, and before the Old Testament had been heard of.

We will not describe the revolts of the Jews against Trajan and Hadrian, in which so many lives were lost under conditions of the greatest cruelty on both sides. If the Jews were not always to blame, it is because their enemies had found a certain means of provoking them by insults to their religion. They were led by the stories of miracles which their books contained, and by the frequently repeated exhortations of the Rabbis, to believe that the Messiah would appear and lead them to victory, and that God himself would vindicate their faith before the world.

It was not for offences against Christianity that the Jews were hated and oppressed by the Romans, who were themselves idolaters, but because of their aggressive boast of a better and higher cult, their open contempt for every form

of worship differing from their own, and, it must be added, their immovable conviction of God's special favour and protection. The martyrdom of the famous Rabbis Akiba and Channina, and many more, are examples of inhuman cruelty which no offence can justify; yet these were not cases of a demand for conversion to another faith, such as so often occurred in later times, but of vengeance for disloyal principles and the teaching of seditious ideas which endangered the authority of the State.

There is a characteristic story told in the Talmud concerning the death of Rabbi Channina. Rabbi Yosi was on his death-bed when Channina visited him. "Dost thou know," asked the dying man, "that this people [the Romans] has obtained its dominion from heaven? It has desolated His house, burned His temple, killed His saints, destroyed His good ones, and yet it abides. I hear," continued he, "that, in defiance of their decree, thou art publicly engaged in the study of the Law, and holdest the roll in thy bosom." Rabbi Channina replied: "Mercy will come from heaven." "What!" said the other; "I speak to thee reason, and thou tellest me 'Mercy will come from heaven'? I shall be surprised if they do not burn thee and the roll of the Law with fire." "Rabbi," asked Channina, "am I destined for the life of the world to come?" "Has anything particular occurred to thee?" demanded the other. "Yes," was the reply; "I once mingled together my own money reserved for the Feast of Purim with that entrusted to me for charitable purposes, and, rather than appropriate any money that was not mine, I distributed the whole among the poor." "If so," said the dying Rabbi, "may my portion be like thine, and my lot like thine!" Some time afterwards Rabbi Yosi expired, and all the magnates of Rome attended his funeral and

made great lamentation over him. On their return from the funeral obsequies they observed Rabbi Channina publicly engaged in the study of the Law, the roll of which he held in his bosom. They at once ordered his arrest, and condemned him to be burned alive, together with the roll of the Law. To prolong his agonies wool soaked in water was laid on his chest. "Father," cried his daughter, "do I see thee thus!" "Were I burned alone," said he, "it would have been hard to bear; but now that the roll of the Law is burned with me He that will avenge its dishonour will also avenge me." "Open thy mouth," cried his disciples to him, "and let the fire enter into it." "No," said he, "let him take my soul who has given it to me; I will not destroy myself." The executioner then said: "Rabbi, if I increase the fire and remove the wool, wilt thou bring me into the life of the world to come?" "Yes," was the reply. "Confirm thy promise with an oath." He did so. The executioner then accelerated his death, and threw himself into the fire, when an echo of a voice was heard exclaiming: "Both Rabbi Channina and the executioner are meet for the life of the world to come" (*Hershon's Genesis, with a Talmudic Commentary*, p. 172). The Talmudic commentator on this execution states that it was a punishment for the Rabbi's levity in the study of the name of God.

The whole story as told in the Talmud gives us to understand that the Romans were not hostile to those Jews who were moderate in the observance of their religion, as Rabbi Yosi was, but could not endure the public parade of piety exhibited by Rabbi Channina, and had forbidden it. Yet Channina quite unnecessarily continued to defy the Roman law, and acted in a rebellious and seditious manner under the cloak of fidelity to his faith. The commentator invents an excuse for the non-intervention of the Deity by accusing

the unfortunate Rabbi of levity, of which he certainly was very far from being guilty.

The Talmud records the repeated promises of the Rabbis that there should be war everywhere, and that the Messiah should come to lead Israel back to Jerusalem. Maimonides, when he drew up his twelve articles of faith, said: "I believe with a perfect faith in the advent of the Messiah; and, though he tarry, yet will I wait every day for his coming."

Throughout the long period called the Dark Ages superstition and fanaticism prevailed as much among the Jewish communities as elsewhere. The sway of the Talmud, with its exaggerated veneration for the Biblical fables and its elaboration of the Sabbath and festival ritual, tended to isolate the Jews more and more from the peoples among whom they lived. The object of the Rabbis was thereby achieved. As Schechter says (*Studies in Judaism*): "Their only object in life was to preserve the Jewish religion by strengthening the principles of Jewish nationality, and to preserve nationality by the aid of religion."

Whatever moral value there might be in the teaching of such men as Hillel, Akiba, Ishmael, Shammai, ben Zaccai, Maimonides, and Nachmanides was more than counterbalanced by their narrow sectarianism, and the false doctrine of God's special favour and protection to his chosen people.

Some of the Rabbis were visionaries, who even claimed to be in direct communication with the celestial powers, and to receive advice from them; and prayers were actually addressed to angels. The transmigration of souls and the most weird Cabbalistic speculations entered into the theology of the Rabbis, while the approaching restoration and triumph of Israel was never lost sight of.

The famous Jewish philosopher Spinoza was the first modern Jew to question the antiquity of Judaism and the

truth of a Mosaic revelation. A disciple of the great French scientist Descartes, Spinoza found himself unable to reconcile the evidence of science with the alleged inspiration of the Bible; and when he had become convinced that natural phenomena were based upon natural laws he was led to inquire more particularly into the nature of the worship believed to have been ordained by God, and the Divine origin of the moral laws by which the Jews were governed. He concluded that the Pentateuch was not written by Moses, and that all the books were written long after the dates assigned to them. In the book of Joshua he points to the phrase that "the Canaanite dwelt in the land of Ephraim unto this day," and to a repetition of this expression in Judges, chap. 1. Of Joshua x. 14 he remarks: "It is clear that the book was written many generations after the death of Joshua." Of Judges he says: "No rational person persuades himself that it was written by the actual Judges, and it is evident that it was written after the establishment of the monarchy." In Samuel he draws attention to Book I., chap. ix., verse 9, in which the historian remarks in a parenthesis: "Beforetime in Israel, when a man went to inquire of God, thus he spake: Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer."

Of the book of Kings he says it shows from internal evidence that it was compiled from the books of King Solomon and from the chronicles of the Kings of Israel. If we turn our attention to the connection and argument of all these books, we shall easily see that they were all written by a single historian, who passes on from one story to another, making a continuous connection all through; and all conduce to the sole object of setting forth the words and laws of Moses and proving them by subsequent events.

"WHO THIS HISTORIAN WAS IT IS NOT EASY TO SHOW; BUT I SUSPECT THAT HE WAS EZRA, AND THERE ARE SEVERAL STRONG REASONS FOR ADOPTING THIS HYPOTHESIS."

Spinoza states that, in his opinion, these histories were compiled from various writers without previous arrangement and examination. A later author added the books of Esther, Ezra, Nehemiah, and Daniel. It is proved that neither Ezra nor Nehemiah could have been the author of these books, because in Nehemiah the descendants of the high priest Jeshua are traced down to Jaddua, the sixth high priest, who went to meet Alexander the Great, unless, indeed, we are to suppose that Ezra and Nehemiah outlived fourteen kings of Persia.

Spinoza wrote in the seventeenth century, before modern research and discovery had commenced. All his criticisms were based upon internal evidence of the Bible writings alone. His theological views are often quoted, and have been revived from time to time and called Pantheism, because his chief proposition was that "Whatever *is*, is in God, and without God nothing can be, or be conceived." He strongly deprecated the possibility of God's interference with the laws of nature, because he considered nature to be a manifestation of God's own attributes. This, the Jews say, is equivalent to a denial of God's existence in the ordinary sense of the word, and therefore equal to atheism; and they also say that, if the universe exists only in God, nothing can be corporeal. But Spinoza was led into this theological tangle by an honest dislike for the idea of a corporeal God as described in the Bible and the Talmud—a dislike which is shared to-day by the vast majority of educated persons. Whatever the modern Jewish teaching may be, it can be shown by the most convincing quotations from the Bible that the founders of Judaism thought of God as a very corporeal Deity. The materialisation on

Mount Sinai, and the tablets of stone on which God wrote with his finger (Exodus xxxi. 18), are part of the very essence of Judaism; but we must suppose that there was a humourist among the committee of scribes who assisted Ezra when they said that, Moses having wished to see God, He replied, "Thou canst not see my face, for man shall not see me and live" (Exodus xxxiii. 21); and then Moses is told to stand in a cleft of the rock, and God will take away his hand, "and thou shalt see my back, but my face shall not be seen" (xxxiii. 23). It is difficult to imagine anything more irreverent or flippant than this passage.

Chapter III.

THE GREAT FESTIVALS

The fundamental basis of nearly every Jewish observance, the real starting-point of every fast and feast, of all ritual and ceremony, is found to have been originally the sacrifice.

Ages before the Jewish nation had acquired a separate identity, when Arab tribes wandered over Mesopotamia, Babylonia, and Palestine, there were well-defined regulations for sacrificial meals; nor was it only in Asia that these customs were known: they were prevalent in every country. It would be no exaggeration to say that, since the days when paleolithic man chipped flints into knives and spear-heads, the slaughter of animals has been performed with religious rites. But when we wish to know the ideas and motives of prehistoric man, we have to fall back upon known survivals and the ancient traditions which are still to be found in various countries.

The Bible would have us believe that the sacrifice was a form of worship, in which Moses was instructed by God Himself; but this view was evidently not known to the prophets, otherwise they would hardly have declared that God hated the people's burnt-offerings and would have none of them. Jeremiah (vii. 22) especially repudiates its being a command of God to offer sacrifices.

It cannot be doubted that sacrificial customs had existed in Palestine from prehistoric times, ages before the date attributed even to Creation, so that when the scribes wrote the five books of Moses the origin of these customs was

already lost in antiquity. Modern research enables us now to give a tolerably reasonable account of them.

Our primordial ancestors were suspicious and treacherous. Except in the small circle of the family or tribe, every man was looked upon as an enemy, and was approached warily. It is supposed that the custom of shaking hands originated in the holding of right hands as a guarantee against the treacherous use of a weapon. But when men sat down to eat together suspicion must be laid aside, and thus a brotherhood was instituted between those who shared a meal. In some countries the principle developed into the formal partaking of food and drink together as a preliminary to an alliance; and we see survivals of this in our present-day custom of celebrating an international event by a dinner which is attended by the representatives of the parties. Less civilised nations have other survival forms of the sacrificial meal, and especially we may notice the refugee's claim to asylum if he can obtain food from his protectors.

Primitive man, crediting his gods with the same attributes as his brother savage, thought that the deity would be his friend if he eat with him; so he sacrificed—that is, he slaughtered an animal and reserved certain parts for the deity. The blood especially he thought must be acceptable; also the part that was easily burned—the fat. The deity was requested to occupy a certain place, usually a stone of suitable size and shape, and there the offerings were placed. This later became the altar. Next the worshippers proceeded to join in the feast, and so made brotherhood with the deity, from whom there was then nothing more to fear. We say advisedly "fear." The primitive idea of a god was a power which could do harm if not propitiated, and it was this dread of the god's hostility which gave rise to another form of sacrifice. To

"fear God" is a phrase we need not go back many thousands of years to discover. The Bible has made us very familiar with it. Yet this form of primitive belief is indeed its source. God the enemy was in man's mind ages before God the friend.

Our ancestors lived exposed to the vicissitudes of climate and the dangers of savage life, death always near them, and unable to ward off disease or to discern its cause. It seemed to them that a malignant power lurked in the dangers which beset them on every side—the wild beast, the flood, the lightning, the volcano, the earthquake, and the numerous ailments which afflicted them. Something must be given to the power to appease its wrath; and as it had their own tastes, their own attributes in every way, they considered that to give to the deity what they liked best themselves would surely be most acceptable. Here we see two origins of the later religion: God in the likeness of man, the anthropomorphic deity, and the sacrifice of the dearest possession. Advocates of revealed religion do not like to be told that this idea gave rise to human sacrifice, but such is the fact. It is traceable in the Bible records in the sacrifice of the first-born—as, for example, the proposed sacrifice of Isaac by Abraham. In connection with the propitiatory sacrifice there came another custom, also to be found in the Bible—the use of blood. The ancients regarded the blood as the actual life, and when they poured or sprinkled blood upon the Deity's place of residence they supposed they had rendered back to him the life of the victim. This barbarous custom was in general use in Biblical times, and was sanctioned by the priests who introduced Judaism. The difficulty is to understand how people who had reached a comparatively civilised stage could still admit such barbarism into their ritual. It seems to be a proof that the Jews were much

behind other peoples in culture, for at the time when Ezra and Nehemiah gave them the Pentateuch the Greeks already had scientists whose discoveries have hardly been surpassed in the present day. Certainly the Greeks also had the sacrifice; but there is no known ritual at all corresponding to the minute directions given to the Jews, such as putting the blood of the sacrifice on the right ear of him that is to be cleansed, upon the thumb of his right hand, and upon the great toe of his right foot (Leviticus xiv. 25)—puerile nonsense supposed to have been ordered by God.

In the early days of the Canaanitish State every slaughter of animals for food was a sacrifice. It was a festive occasion, and generally took place at certain "high places" mentioned in the Bible, where there were altars to Baal, Molech, etc. No doubt this had been a Canaanitish institution for an unknown number of centuries. There were no restrictions. Anybody sacrificed and invited his friends; nor was any priest required. It was essentially a merry-making in honour of the deity, whose guests the party were supposed to be. Those were, perhaps, the happy days of the nation, before troubles made them require favours from their gods, for it is clear that Judaism owes its existence to the misfortunes which the priests brought upon the country by their bad advice. It was the priests who, in later times, appropriated the deity's share of the offering, and monopolised even the right to hold a sacrificial meal. They so arranged matters that no offering or sacrifice was valid unless conducted under their auspices at the temple in Jerusalem, which is supposed to have been founded by Solomon—at least, that is the priestly account of its origin in the Bible. The jealousy of the priests among themselves is shown by the prohibition of the use of incense by the inferior grades. By way of illustrating its consequences the death of Aaron's two sons is related

by the priests as being due to their not using the proper kind of fire for the Atonement sacrifice—a rite which did not even exist until a thousand years after the alleged accident to Aaron's sons (Leviticus x. 1, 2).

The burning of incense arose, in all probability, from the unbearable stench of the slaughter-house where the beasts were sacrificed, and it must have been some hardship to be disallowed the use of it.

They were a merry people, these Canaanites of old, without any theological troubles and disputes to worry them, and untrammelled by the severe ritual and priestly tyranny which became the curse of their later history. They had numerous feast-days, for which the seasons provided the occasion; and in their delightful mountain climate out-door dancing and merry-making lightened their labours in harvest-time. Such a festive occasion was the feast of Pésach, now called Passover, which commenced with the ingathering of the grain harvest in Canaan, but to which was added a custom of the nomad life of the desert tribes, the sacrifice of the first-born of the flock to Molech or Baal, the Biblical "eating of the paschal lamb."[1] All the mystery of the ritual, the chanting of hymns, and the drinking of holy cups of wine, were much later additions by the priests to the original simple customs.

The same pastoral festivities of the Canaanites were known in other agricultural countries, and as likely as not are the same as those of Northern Europe. We hear of the Druids planting groves and holding feasts and sacrifices very like those of the hill tribes of Canaan.

In speaking of these customs as Canaanitish we must not be understood to say that they had their origin in Canaan. In very remote times many superstitions were introduced

[1] For description of a modern sacrifice see Appendix, Note A.

into that country by a fair-haired, blue-eyed race who settled in the hill districts. Their customs, united with some observances practised by the Arabs and lowland people, produced a form of religion which we call Canaanitish.

When the scribes of the exile were preparing their ritual and festival observances for Judaism they adopted the Canaanitish festivals, and added to them the traditions of a people they called the Israelites. Thus the Passover harvest festival was made to celebrate the departure from Egypt of these people, as well as the ingathering of the Canaanite harvest. The slaying of the Egyptian first-born was their adaptation of the sacrifice of the firstlings of the flocks of the shepherd tribes, which belong to God. If such a thing as the miraculous slaying of their first-born had happened to the Egyptians, they would certainly have been terrified out of all desire for further interference with such powerful enemies, and would have been only too glad to let them go without pursuing them.

When this story was written the old idolatrous child sacrifice had been prohibited, and the scribes were anxious te veil its existence as far as possible; but they did much harm to Judaism by making the ritual appear to commence in an age when human sacrifice was commonly practised.

At the close of the harvest, which usually lasted seven weeks, the festivities were resumed, and the feast was held at which the first fruits of the new crop were eaten, the grain being baked into unleavened biscuits. This very commonplace pastoral scene, the harvesters feasting on cakes and ale, became, under priestly manipulation, an annual celebration of the giving of the law on Mount Sinai. Thus Pentecost, or the Feast of Weeks, was also made to have a double signification. The eating of unleavened bread belongs, properly speaking, to this feast; but the priests transferred it to the Passover because, in celebrating

the hurried departure from Egypt, the idea of bread baked in haste fits in better with the story, which it then seems to confirm.

The feast of Tabernacles was originally the gathering of the grape and fruit harvest, and was just as much an agricultural *fête* as were the Passover and Pentecost. Here, again, the priests added an event connected with the exodus, and the roughly constructed shelters of the fruit-pickers were declared to represent the booths or tents in which the Israelites lived in the desert. The priests, always with an eye on their own perquisites, made the offerings very heavy. But the ancient customs of the fruit harvest, celebrated with illuminations, music, and dancing, are difficult to reconcile with the idea of life in a desert with nothing to eat but manna, and only sand for a dancing-floor; and no such commemoration had been heard of until Ezra "found it written in the law," and read it to the people of Jerusalem (Nehemiah viii. 14, 15, 16, etc.).

Leviticus xxiii. 39–44 is, no doubt, the ordinance read out by Ezra on that occasion, and we are told how the people thereupon went forth and made themselves booths on the roofs of their houses and elsewhere (Neh. viii. 16). Thus we see that the three great festivals of the Jews—Passover, Pentecost, and Tabernacles—are agricultural feasts, and in each case new commemorations were added associating them with the story of the exodus. In the city of Jerusalem itself the feast of Tabernacles was unknown; we are told by the writer of Nehemiah that there had been no such celebration as that ordered by Ezra since the days of Jeshua, the son of Nun, by which he no doubt means Joshua (see Joshua i. 1), a name unfamiliar to him, while the name Jeshua was that of a contemporary high priest, mentioned in chapter ix. 4 and 5. The author of Nehemiah further describes how the feast of Tabernacles

was kept up for seven days "according unto the ordinance," and this can only mean the ordinance of Leviticus, which was then heard of for the first time.

There remains one more important festival to be accounted for; the one considered to-day to be the most important of all—the Day of Atonement. The Jews believe it to be an ordinance of God, given them in Leviticus xvi. 29, 30. In reality it was a very late addition to Judaism. The prophet Zechariah knew of no such fast when he mentioned the fasts "in the fifth and in the seventh month," which had been observed for seventy years. He mentions four fasts (Zechariah viii. 19), "which shall be to the house of Judah joy and gladness," and one of them is the fast of the seventh month. The Day of Atonement falls on the tenth day of the seventh month, Tishri, and if this prophet had ever heard of Leviticus xvi. 29 he would not have spoken of the fast days as "cheerful feasts."

In general the fast days had a strange beginning. The fasting was merely a preparation for the inordinate gorging of sacrificial meats, and we find that all the sacred feasts were for this reason preceded by a fast. The particular occasion from which the fast of Yom Kippur takes its beginning is the feast of Tabernacles, the ancient, even prehistoric, harvest home. But now, instead of its immediately preceding Tabernacles, there is an interval of five days, inserted by the priestly writers of Leviticus when they made the Day of Atonement a day of mourning and repentance for the nation's sins. This explains why the description of the sacrifice plays such an important part in the ritual for the day. It is a sacrificial feast which it preludes —a sacrifice originally, according to Professor W. Robertson Smith, for the annual re-consecration of the altar. When we connect the occasion of this re-consecration with the

end of the fruit harvest, in the autumn, the whole celebration is exactly parallel with the Day of Atonement observed by the Greeks. With them it was a day of mourning and sacrifice to Adonis (the Phœnician Adon and Hebrew Adonai), the nature-god who died in the autumn and came to life again in the spring. Similarly, the Egyptians mourned Osiris, so that, if we trace the custom far enough back, the observance of the Day of Atonement fast and feast resolves itself into a nature-myth.

But the mourning of the nation was still a very different thing from that observed by modern Jews. It was only after the final destruction of the temple and the dispersion that the greater part of the present ritual was introduced, in the form of supplications for the restoration of Jewish independence and the rebuilding of the temple. In Jerusalem itself the descendants of the Syrian Jews do not know Yom Kippur as a day of repentance for their sins, but as a day of humiliation and mourning. The Rabbis insisted very strongly upon the strict observance of the fast, because they saw in it a great opportunity of keeping the community together and bringing any stray sheep back to the fold, with the result that the day is held in superstitious veneration by people who otherwise entirely ignore the tenets of Judaism. The fast as observed now presents a curious medley of origins, but the idea which has evolved is a personal atonement.

Among the minor festivals the fast and feast of Purim commemorates a historical event told in the book of Esther. A king of Persia, named Ahasuerus, is said to have intended to kill all the Jews in Persia. Attempts have been made to identify Ahasuerus with Xerxes; but, unfortunately for the veracity of the Bible story, the events of this king's reign are very well known, his history having been written by Herodotus. His reign began in 485 B.C.—

that is, fifty-three years *after* Cyrus gave the exiles leave to return to Jerusalem, although, according to the book of Ezra, they did not avail themselves of this permission until 458 B.C. The Jews, therefore, remained voluntarily in Babylon for eighty years, and appear to have been well treated and even honoured; for, shortly after the departure of Ezra's party, Nehemiah, who was cup-bearer to the Persian king, became governor of Jerusalem. At that time Artaxerxes was king of Babylon. There is no clue to any king named Ahasuerus during the captivity, nor to any minister named Haman.

There is, however, something greatly resembling the story of Esther and Mordecai in the Babylonian myth of Ishtar and Merodach; and Mr. J. M. Robertson, in a chapter on "The Semitic Antecedents," mentions that in the Sacœa ceremonies of the Babylonians a malefactor was paraded in a royal robe and crown, and subsequently put to death.[1] Mr. Frazer identifies the Sacœa festival with the Babylonian New Year celebration, the Lakmuk. Mr. W. St. Chad Boscawen gives a characteristic explanation of the Feast of Weeks:

"In the Calendar the nineteenth day of the month is observed as a Sabbath. The reason for this is apparent when it is remembered that the nineteenth day of the month is the forty-ninth day, or seventh week, from the *first* of the previous month, thus constituting a Sabbatical week—the Feast of Weeks (Deut. xvi. 9–16). The Babylonians also observed the Sabbatical month in the particularly holy character of the month of *Tasritim*, and apparently the Sabbatical year (Leviticus xxv. 3–8) in the *Karu* or cycle mentioned in the Eponyme Canon and on the Obelisk of Shalmaneser III."[2]

[1] *Pagan Christs*, p. 136.
[2] *The Bible and the Monuments*, pp. 68, 69.

Chapter IV.

THE SABBATH

Of all the institutions established by the priests and scribes of the exile, the Sabbath is the only one which has affected modern civilisation, and continues to find acceptance among Jews, Christians, and Mahomedans alike. Whether the day is fixed for the Friday, the Saturday, or the Sunday, the principle is still the one adopted by the priests of 2,400 years ago, who, in reply to any inquiry as to its real origin, would have solemnly referred us to God for an explanation. Yet there is an explanation which shows the Sabbath to be a purely human invention.

Primitive man did not measure time as accurately as we do. He had no business appointments, and his meals were not announced by the sound of a gong. To him the day was always before noon or afternoon. Arithmetic was not much in his line. He might count ten with an effort, although even at the present time there are savages who cannot count beyond five. Of reckoning by years he knew nothing. But one of his gods took the form of a very useful luminary which mysteriously altered itself from day to day, or rather night to night, for his convenience—the moon. Therefore his first reckoning of time was from new moon to new moon, and a notch on a stick served as a calendar to help him count how many moons had passed since some important event in his life or in the affairs of his tribe.

For how many centuries this method continued to be the only form of calendar no man can say; but we may

reasonably assume that the moon acquired a very great veneration—in fact, became a chief god or goddess—and the occurrence of a new moon was her re-birth and a fit occasion for a feast. There are reasons for thinking that this feast of the new moon was the primitive Sabbath, or at least an observance closely resembling what became afterwards the seventh day of rest. After a time the habit of observing the moon led to observations of the stars, and when we first find any record of astronomy among the ancient Chaldeans they were acquainted with the movements of the planets across the great dome of heaven.

Now some authorities say that these Chaldean astronomers dedicated each day, or rather the first hour of each day, to the planet which for astrological purposes was considered to rule it, and that the seventh day was Saturn's day; but unfortunately there cannot be found any planet having the name of Saturn in Chaldean astronomy, and, as the word "Shabbatu" is taken to be the original Shabath of the Jews and the Sabbatum or Sabbat of all European languages, we must look elsewhere for its origin.

Mr. Boscawen says that among the Babylonians each successive seventh day of the month was sacred to a number of gods, and he quotes one of the sacred calendars in the British Museum as saying: "The seventh day is a resting day to Merodach and Larpanit, a holy day, a Sabbath. The shepherd of mighty nations must not eat flesh cooked at the fire or in the smoke. His clothes he changes not. A washing he must not make. He must not offer sacrifice. The king must not drive in his chariot. He must not issue royal decrees."[1]

Here we recognise the identical commands given to the Jews for the observance of the Sabbath, and kept by orthodox believers at this present time, so that there is

[1] *The Bible and the Monuments.*

strong presumptive evidence that the scribes of the exile took both the observance and its regulations from the Babylonian religion. The word "Sabbatu" itself appears to have had nothing to do with the Saturn, but comes from a word rendered in the cuneiform inscriptions of Western Asia as "Salum," rest or completion. It is mentioned in another inscription as "Sabbatum," the day of the rest of the heart"; and again as "Sabbatu," to complete, to finish; in Hebrew "Shovows me"—to rest from work.

In an account of the Creation quoted by Cory (*Ancient Fragments*, p. 318) from two ancient Chaldean tablets it appears that the god Anu fixed up constellations, whose figures were like animals; divided the year into four quarters and twelve months; appointed festivals for the days of the year; made dwellings for the planets; appointed the moon to rule the night, holy assembly days for every month, and the seventh day to be a holy day; and "to cease from all business he commanded." We must conclude that it was only during the exile that the Jews became acquainted with these regulations. The Canaanites did not distinguish the days of the week by names, but called them first day, second day, and so forth up to the seventh, which in Hebrew is Sheveye, seventh—a word resembling Shovows, though it had no meaning connected with rest.

"Sheveongh" is seven, "the week" is Shobeah, and "two weeks" Shobeayim, corresponding to our fortnight. This was the Canaanite reckoning, and came originally from Mesopotamia.

The Egyptians reckoned ten days to a week, and three weeks to a month.

In much later times the Jews became acquainted with the Greek names given to the days of the week which are now universal in Europe, so that the evil reputation of

Saturn was added to their other superstitions. In the Talmudic explanation of the planetary influences Saturn (Shabtha) causes his subject's resolutions to come to naught.

That Sabbatu signified a day of rest independently of the seventh day of the week we may infer from Exodus xx. 10: "the seventh day is a Sabbath of solemn rest," implying that something already known as "a Sabbath" existed before it was given this new meaning.

We have already mentioned elsewhere that the Ten Commandments were framed during the exile in Babylon, and it is from that time we hear of the veneration in which the Sabbath was held. The introduction of its observance into the story of the Exodus, in Leviticus, Deuteronomy, Ezekiel, and Nehemiah, marks all those works as written chiefly during or after the exile; such is the conclusion arrived at by all the great critics through other internal evidence, while none of the authentic pre-exilic books mention the Sabbath. The Psalms were written at various times, many of them long after the return from the exile; and Isaiah is by two authors, of whom the later one lived during the exile and wrote chapter lviii. 11, 13, extolling the Sabbath.

We must not, however, fail to notice a very remarkable passage in Isaiah i. 13, 14. The English revised version has it thus:—

"Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth; they are a trouble to me: I am weary to bear them."

But when the modern Jewish ecclesiastical authorities revised i. 13 they took objection to the plural rendering of

Sabbath as Sabbaths, and in their edition of the English Bible it reads in the singular. This must be because the plural suggests that the Sabbaths referred to by the prophet were not seventh-day observances, but certain holidays known as Sabbaths. On the other hand, by altering it to the singular it makes the prophet object to the holiest day of the Jews—a strange dilemma! followed by a contradiction in lviii. 13.

This is only one more instance of the difficulties in which the monotheists find themselves when they try to make the Jewish observances commence before the time of Ezra.

Chapter V.

BIBLE MYTHS

Speculation on the origin of the universe appears to be inherent in man. Every race, every religion, has its own theory on the subject, generally in the form of a nature-myth, in which monsters and fabulous beings represent the forces of nature. There is nothing definite known about the early Canaanite theory, and it is only from the period of the Jewish acquaintance with Babylonian and Persian ideas that we can trace the origin of the account in Genesis, and other references to the cosmogony in the Bible. Everything points to Mesopotamia as the birthplace of the Creation legends. Mr. L. W. King (*Babylonian Religion and Mythology*) says that as far back as 6000 to 7000 B.C. the Sumerians were in possession of these fables, which were transmitted to the Babylonians, who conquered their country about 2300 B.C. In the reign of Assur-banipal, about the seventh century B.C., the old inscriptions were re-copied on clay tablets and collected in the library of Nineveh; and of these many have fortunately been preserved for us, and brought to light by Sir A. H. Layard and other explorers. It was then seen that several versions of the Creation story were known to the ancient races of Assyria, and had spread to Palestine, and even to Egypt, affecting the religion of the great kings, Senefru, Khufu, and Khafra, the builders of the pyramids, about 3500 B.C.

As might be expected, the mythology of these stories becomes more and more confused as we trace it back to its earliest forms, the same gods and heroes being introduced

in various narratives with different adventures and different origins.

The Creation tablets have been translated by Mr. George Smith, of the British Museum, and other authorities; but they are so encumbered with details about the gods, and are also so much broken, that it is no easy matter to reconstruct the idea which forms the basis of the ancient legends. It is only when we become acquainted with the curious view the Babylonians and Yahuds took of the shape of the earth and the relative positions of sea and sky that we perceive how entirely the Biblical account has been misread in modern times, notwithstanding that it has probably been slightly altered to conform to the improved knowledge of later writers.

To begin with, we must take Genesis i. 2 to mean that the author had in his mind a vast expanse of water extending over the whole universe. This was the Babylonian Tiamat, the monster of the deep, the universal mother, from which comes the Chaldean word "Thamte" and the Hebrew "Tehom," translated "the deep" (L. W. King, *Babylonian Religion and Mythology*). These waters are next supposed to be divided, so that part became placed above the firmament—that is, above the solid dome of heaven.

Next the lower sheet of water was gathered together—that is, instead of stretching illimitably over the universe the water was rounded up within a certain area, and the dry land appeared in the middle of it in the shape of a great mound or dome, with water underneath and all round. This idea is well illustrated in the Hebrew description of the underworld, Sheol, a place where the spirits of the dead were imprisoned inside the dome of the earth. The reasoning which produced this notion is plain enough. It was known that a person travelling in any direction from

Babylon came at last to the sea. As there was no idea that the earth was a globe—a discovery made only 2,000 years later—it was looked upon as originally a flat disc of water, in the midst of which rose the solid earth. The firmament was another solid dome resting upon the water. In the Talmud Rav explains that the world is six thousand miles in extent, and the thickness of the firmament one thousand miles; while Rashi explains that the point of contact is the horizon, where the dividing firmament meets the earth and enables the upper and lower waters to touch each other.

Inside the dome of the firmament they supposed the stars to be fixed; and the sun, entering the door or gate on the east side, left it again by a door on the west. There was a difference of opinion between Rashi and Rav as to what became of the sun when not traversing the firmament. Rashi thought that by day the sun moved underneath the firmament, and was therefore seen, but that at night he pursued his course above or outside the firmament, and hence was not seen—in other words, that the sun reversed his movement every evening, returning from west to east outside the solid dome in which were the stars, and was consequently then out of sight. Rav, however, thought that the sages of other nations were more likely to be right, and that the sun continued his course by night underneath the earth; and that was why springs of water were cold by day and tepid by night, the sun underneath the earth warming them, no doubt, as a fire warms a kettle.

Josephus begins his *Antiquities of the Jews* by describing the Creation. As we know that Josephus was one of the learned men of his time and an admirable writer, his description may be taken as a sample of the scientific version of creation in the first century of our era:—

> In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered

with thick darkness and a wind moved upon its surface, God commanded that there should be light: and when that was made He considered the whole mass and separated the light and darkness; and the name He gave to one was night, and the other He called day; and he named the beginning of Light and the time of rest the evening and the morning. And this was indeed the first day; on the second day He placed the heaven over the whole world and separated it from the other parts, and He determined it should stand by itself. Around it He placed a crystalline firmament which He formed in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day He appointed the dry land to appear, with the sea itself round about it; and on this very same day He made the plants and seeds to spring out of the earth. On the fourth day He adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. On the fifth day He produced the living creatures, both those that swim and those that fly. On the sixth day He created the four-footed beasts; on the same day He also formed man. The seventh day was a rest and a relapse from the labour of such operations, whence it is that we celebrate a rest from our labours on that day and call it the Sabbath, which word denotes rest in the Hebrew tongue.

It is a curious fact that the Hebrew words for "rest" and "Sabbath," when written without points, are identical. By adding the vowel-points rest becomes שָׁבַת and Sabbath שַׁבָּת.

We see from this that an orthodox Jew of the first century quite adopted the Babylonian view of the form of the earth and its relation to the universe. Josephus no doubt had before him an original Hebrew MS., and it is interesting to note a slight variation from the account of Creation as we now have it. The crystalline firmament is something different from the heaven, whereas Genesis i. 8 reads: "And God called the firmament Heaven." There

is nothing about moisture and rain in the Biblical account.

It was not until fifteen centuries later that Copernicus ventured to publish the idea that the earth revolved round the sun. Half a century after his death Galileo was threatened with torture and death for holding this heterodox opinion.

In the British Museum is a cylinder (No. 89,110) showing Shamash the sun-god coming forth through the eastern door of heaven. Tiamat (the deep) in the Babylonian myth is a dragon, slain by Marduk, the god of pure life. He divides her body into two, the upper and lower waters, the firmament and the sea (Genesis i. 6). The lower waters encircling the earth were sometimes compared to a huge serpent or dragon in the Old Testament, proving that the Babylonian fable was known even before the involuntary visit of the Yahuds to Babylonia (*vide* Amos ix. 3 and Isaiah li. 9).

The Babylonians mention that the moon is for "the light of the night, and that the month might not be broken and in its amount regular" (compare Genesis i. 14, 15). Next the gods made living creatures, cattle of the field, beasts of the field, and creeping things of the field (Genesis i. 24, 25), corresponding with the sixth day of the creation story. Mr. Smith says the successive tablets of the series are too much mutilated to prove anything from them, but that there is a suspicion they relate to the creation of man (*The Chaldean Account of Genesis*, by George Smith, of the Department of Oriental Antiquities, British Museum).

The narrative of the Tablets recommences after the fall of man, and describes a war between good and evil, in which a serpent plays an important part.

The migration of an Arabian tribe from Chaldea westward in about 2150 B.C. would be the means of carrying this creation myth to Palestine; but it had probably never

been committed to writing until Ezra's time. In order to complete the story as we now have it in Genesis ii. and iii., the scribes incorporated into it a Persian narrative, which was no doubt a much later elaboration of the original Sumerian myth. The garden of Eden, the tree of life, the tree of knowledge, the serpent, and the cherub with the flaming sword were derived from Persian sources; the cherub is, however, the Persian adaptation of the god who did battle with the dragon. Delitzsch publishes a lithograph (*Assyrische Lesestücke*) of a tablet translated by H. Fox Talbot with the description of the flaming sword: "And with it his right hand he armed. His flaming sword he raised in his hand. He brandished his lightnings before him. A curved scymitar he carried on his body, and he made a sword to destroy the dragon, which turned four ways, so that none could avoid its rapid blows. It turned to the South, to the North, to the East, and to the West."

Cyrus, the conqueror of Babylon, who released the Yahud captives, may have been a polytheist himself, but it was Zoroaster's teaching which strongly influenced the new religion that the scribes were preparing. Zoroastrianism is a form of monotheism, such as is professed by the Parsees or Parsis, from whom the Pharisees took their name.[1] In their creation story Ormuzd created the universe in six periods—first the heavens, second the waters, third the earth, fourth vegetation, fifth the animals, sixth man. They have no mention of days. They believe in the existence of angels, and among them an angel of fire, Ardebesht.

From this source the scribes of the exile obtained their

[1] The entire orthodox Pharisaism, together with its name, might be considered one mass of Zoroastrianism (Dr. G. H. Mills, "Zoroastrianism," in *Religious Systems of the World*, p. 182).

belief in angels, of whom a great number are named in the later Jewish writings.

There were Jehuel, Michael, Gabriel, Jechiel, Ampiel, Hariel, Samniel, Metatron, etc., most of them names terminating in "el," the Chaldean "great lord."

The word "Paradise" was the Persian *Pairidaezu*; while Eden, according to Delitzsch, is the Assyrian *edim*, a field or plain.

Adam is from *Adamu*, the Babylonian for one of the two original races of mankind, which they distinguished as light (*Sarku*) and dark (*Adamu*).

The part played by the serpent in the Creation story seems to remain a mystery. Lenormand thinks the serpent has been a symbol of life for the Chaldeo-Assyrians. "One of the images of Malak-Baal, the third person of the Phœnician triad, is Nehoushtân, the saviour serpent whose image Moses set up in the desert." There are numerous examples of cylindrical seals engraved with pictures of a fruit-bearing tree, on either side of which are the seated figures of a man and a woman.[1] In the background is seen a small serpent, or may it not be a representation of the genetic organism in which modern science claims to have discovered the parent form of animal and vegetable life?

This is probably what gave rise to the idea of a talking serpent, the writers of the Bible story supposing that the illustration literally signified a snake addressing Eve.

A god of the ancient Babylonians was the moon-god Sin, who had great importance in their mythology, and was on an equality with Shamas, the sun-god. This it was that gave the scribes the idea of introducing the sun and the moon into the Creation story on the same day, the

[1] Rock carvings of this scene have recently been discovered in Asia Minor, and possibly it belongs to the mythology of the Caucasians.

fourth. If there had been any revelation about the order of creation, they would have known that the moon was only a satellite of the earth, thrown off from the earth's mass long after the sun had become the centre of the solar system. But people who thought of the earth as an inverted cup standing in a saucerful of water, fixed and flat underneath, could have no conception of the true relations of the sun and the planets.

It seems clear, then, that the Creation story as told in Genesis is an adaptation of the Babylonian mythology by the scribes of the exile. The traces of the original polytheism have been carefully kept out, and in its place we find the Deity of monotheistic Judaism as the controlling power, the narrative being so plausibly told that even some educated modern people still think it can be made to agree with the facts of science. Where such agreements have been pointed out we may consider them purely accidental, or very strained attempts to make revelation and science agree; but the truth is that scientific progress leads us further and further away from the crude Biblical narrative.

One consequence of the Biblical version of Creation has been that the Jews have been obliged to perpetuate the absurd reckoning that the universe was created 5,668 years ago.

The scribes arranged the chronology of the Bible by reckoning back from their own time (the latter part of the captivity) 480 years to the founding of Solomon's Temple, and again 480 years to the exodus—rough calculations, which may pass in the absence of historical data. But before that their computations of time are the purest fancy. 5,668 years ago the earth was densely populated, at all events in Asia; arts and crafts of all kinds were highly developed, and civilisation was more advanced than it is in some parts of Asia to-day. Scientific researches made in Egypt by borings in the Nile valley show that agricultural

implements and decorated pottery were in use there 15,000 years ago, and were preceded by the stone age, in which the presence of man can be traced for probably 200,000 years. Every museum has now a collection of flint knives, scrapers, and borers, arrow and spear-heads, made by men who lived when extinct monsters were on the earth or swam in the seas of the quaternary period. Cuvier, Owen, Huxley, Marsh, Cope, Lubbock, Haeckel, and many other scientists, attest the truth of the immense antiquity of man, and the still greater age of the earth.

It is admitted by many of the educated clergy of the Christian Church that the Creation story of the Bible is a fable—perhaps they would prefer the more polite word "poem"; but, so long as Judaism adheres to the Biblical narrative as the revealed word of God, its votaries must accept it in the face of all the evidence of modern research.

THE DELUGE.

The story of the Deluge has at least the merit of having amused generations of children and benefited a deserving industry—toy-making. Geographers have gravely discussed the whereabouts of Mount Ararat, and explorers have diligently searched for traces of the ark, sometimes even being rewarded by the discovery of remains of ships on the top of hills. It may be that these apparently inexplicable occurrences have helped to gain general acceptance for the Deluge fable. All low-lying coast lands about the mouths of great rivers are liable to be flooded, and at certain seasons tidal waves come in from the sea and reach far inland. By this means small vessels are sometimes carried along until stopped by rising ground, where they remain high and dry when the flood subsides. Suitable conditions for this to happen are found at the northern end of the Persian Gulf, where the waters of the

Tigris and the Euphrates have their mouth, and also no doubt at the mouths of some great Indian rivers. But to suppose that the whole earth as now constituted could be covered with water over the tops of the highest mountains is to believe in a physical impossibility. Even if we take Mount Ararat in Armenia (which is by no means the highest mountain) as a basis for our calculation, and place its height at three miles, the resulting figures will be ludicrous. It is known that the surface measurement of the earth is approximately 200 millions of square miles, and, if we are to add a depth of only three miles of water, the total volume of water will be 600 millions of cubic miles. In reality it would be considerably more, as the increased circumference is not taken into account. Such an addition to the size and bulk of the earth would upset all natural laws, causing a change in the earth's density, and consequently in its specific gravity, which again would affect the velocity of its rotation, and be attended by a proportional deviation from the true form of a sphere. No such volume of water exists, and if it could come into existence it would have to remain, for there is nowhere for it to subside to.

Nevertheless, we are frequently confronted with what appears to be evidence of a great flood in almost every country, and it is therefore claimed that the land has once been submerged. It has; but not all the land at the same time. Continents have been swallowed up and entire races have perished, while new land has appeared in other places; these traditions remain everywhere. Sometimes it has been a process of slow erosion and upheaval; but also there have been great cataclysms, which have changed the face of the earth in a few hours.

Another interesting piece of evidence proving that the Bible story has no foundation in fact is obtained by making

a comparison with events in progress elsewhere on the earth at the alleged date of the flood.

According to Bible chronology, 2348 B.C. was about the date of the great deluge, when all mankind were destroyed except Noah and his family. Now, we know from undoubted Egyptian records that at that very time the great twelfth dynasty of Theban kings ruled over Egypt. Their wars against the Arabs are recorded upon the monuments on the road to Kosseir. Theirs was the age of the great irrigation works, the gold and turquoise mining, and Sudanese exploration. It was Amenemhat III., of the twelfth dynasty, who built the great labyrinth, the ruins of which were visited and described by Herodotus. The tombs of Beni-hassan exhibit pictures proving the high state of the civilisation of the period. No deluge came to extinguish all this. Egyptian history goes back 2,000 years before the twelfth dynasty, and can be traced with the greatest certainty since. Still other evidence of the same kind is to be seen in the monuments of the ancient kingdom of Elam, many of which are now in the museums of London and Paris. Obviously there was no universal deluge in historical times, and, if we must go back to the pre-historic, the physical impossibility still bars the way. What, then, was the real origin of the story? It has been brought to light in the Assyrian tablets discovered in the Kouyunjik mound at Nineveh, and turns out to be part of an epic poem somewhat on the plan of the *Odyssey*, consisting of twelve chapters corresponding to the twelve signs of the zodiac. Ea is an inferior god, who warns the Noah of the story and guides the ship. In other respects the adventures of the principal characters are the same as in the Biblical story. It is called the Gilgamesh Epic, and dates from a period earlier than 2300 B.C. (Plate XX., Babylonian and

Assyrian Antiquities, British Museum). The story, as translated by the British Museum authorities, is as follows:—

> The gods determined to send a deluge upon the earth, and Sît-napishtim, a dweller in the ancient city of Shurippak on the Euphrates, was warned by the god Ea of their design. In obedience to this god's instructions, he collected wood and materials for the building of a ship which was intended to save him and his wife and his family and his beasts of the field from the waters of the flood. He made a barge one hundred and twenty cubits wide, and on its deck he built a deckhouse a hundred and twenty cubits high: this house was divided into six stories, and each story contained nine rooms. The outside of the ship was smeared with bitumen, and the inside with pitch. Having slaughtered oxen and made a feast, Sît-napishtim with all his family and belongings entered into the ship, the direction of which he entrusted to the pilot Puzur-Amurru.[1] The same night a heavy rain began to fall, and a mighty tempest, with terrible thunder and lightning and torrents of rain, continued for six days and six nights, until even the tops of the mountains were overwhelmed. On the seventh day the storm abated and the sea went down; but by this time all mankind, with the exception of those in the ship, had been destroyed. Meanwhile, the ship had drifted, until at last it grounded on the top of the high mountain Nisu. Seven days later Sît-napishtim sent forth a dove, but she found no resting-place, and returned to the ship; after a further interval, he sent forth a swallow, who also returned to the ship; but when, some time after, he sent forth a raven the bird flew away, and, although it approached and croaked, it did not re-enter the ship.
>
> Sît-napishtim then knew that the waters had abated, and, having come forth with his family and the beasts of the field, he offered up a sacrifice to the gods upon the mountain.

In the illustration we reproduce from a sculpture of Khorsabad, now in the Louvre, Paris, the hero of the

[1] Can we render this Puzur the Amorite?

Gilgamesh epic is seen strangling a lion. In the ruins of ancient Nineveh, now called Kouyunjik, a clay cylinder was discovered relating the adventures of the hero, who in this character is Samas, the sun-god. When deprived of his hair he lost his strength. Samas is no doubt the original Samson, the Sandon of the Hittites; in Hebrew Shimshon, and rendered in European languages Sampson and Simpson.

In the Bible story there is this important variation of the original theme. God is made to desire the rescue of Noah and his family, while in the original Babylonian version the supreme God is displeased that anyone should be saved, but is appeased by the intercession of the inferior god Ea. The alteration has evidently been made by the scribes in order to introduce their favourite doctrine that God favours the righteous and punishes the wicked. On the same principle, the meaning they give to the rainbow is to remind Ezra's followers of God's covenant with them —that so long as they behave themselves He will be their God, and they shall be His people. That the rainbow is a phenomenon resulting from the refraction of light, decomposed when passing through drops of water, was not known to the credulous people who accepted this explanation. There are indications that the Deluge myth was already known to the Canaanites before Ezra's time, but only as a vague tradition; and no doubt the scribes were clever enough to follow the popular version as far as possible when they committed it to writing.

Apart from the purpose served by the Deluge story in the foundation of Judaism, it has a much more interesting bearing in its ethnographic application. The sources of the great rivers Tigris and Euphrates lead into the mountainous region of the Caucasus, in which Mount Ararat is situated.

PLATE NO. 3.—THE ASSYRIAN SAMSON.

To face p. 66.

There are strong reasons for believing that the story of Noah had travelled along the line of this mountain range from a country in the heart of Asia. The Indian Noah is called Satyavrata, and the tradition is that he lived on the banks of the Indus. The mountain where the ark rested is, according to this version, Chaisaghar, north-west of Lahore, and the natives believe certain reddish streaks to be the impression made by the feet of the dove Noah sent out. Another Indian version has it that a high peak called Nau-bandha was the place where Satyavrata made fast the ark, the name signifying "nau," a ship, and "bandha," to make fast. We must notice the resemblance of the words "Nau" and "Noah." This mountain is in Cashmir, and it is curious to learn that doves are very numerous on it. Pilgrims resort there from all parts of India, and they think the doves are the offspring of the original dove let loose by Noah.

The Indian story runs thus: Satyavrata having built the ark, and the flood increasing, it was made fast to the peak of Nau-bandha with a cable of prodigious length. During the flood, while Brahma (or the creating power) was asleep at the bottom of the abyss, the generative powers of nature, both male and female, reduced to their simplest elements, the Linga and the Yoni, assumed the shape of the hull of a ship, and Linga became the mast. They drifted over the sea under the protection of Vishnu. When the waters subsided the female power of nature appeared in the shape of a female dove, and was joined by her mate the male dove. Therefore the Paruetoi Mountains of Ptolemy are called the mountains of the dove.

The Buddhists have another variation of this mythology, and according to them the ark rested on the mountains of Aryawart, or India, considerably east of Mesopotamia (the Shinar of the Bible). If the inhabitants of the ark are

then supposed to travel westward, this is in agreement with the Genesis version, which makes the route taken by the migrating family to have been from the East—a direction which cannot be made to agree with Armenia, because starting from Mount Ararat and travelling from east to west would bring them to the Taurus Mountains, and not to Mesopotamia, which lies almost due south.

In the names Aryawart and Ararat we have the root words for Aryan; and we think the story of Noah is, in fact, the mythology of the Aryans, the Indo-European race of mankind. How it was transmitted to the Jews we shall see when we come to speak more particularly of their origin.

Closely connected with the Deluge fable is the ingenious story of the Tower of Babel.

The earth having been re-peopled by Noah's family, the scribes were confronted with the difficulty of accounting for the many different languages known to travellers of the period. It would be desirable to explain how it had come about that the language of Noah was not spoken everywhere. They therefore adopted the ancient Babylonian tradition of the great Tower (rebuilt by Nebuchadnezzar in about 500 B.C.), the use of which was for astronomical observations in connection with astrology. In fact, it was an observatory. The tablet with the story of the original Tower is now in the British Museum (tablet K 3657), and has been translated by Mr. W. St. C. Boscawen: "The great and small of Babylon were all corrupt, and turned from the father of the Gods to thoughts which were sinful; and when the King commanded the great Tower to be built the gods were angry, and to put an end to it confused the 'councils' of the builders." An Oriental form of expression may make this read "the speech" of the builders, but the real meaning appears to be doubtful. The name Bab-el signifies

Gate of God, and has no connection with the confusion of tongues, as is suggested by the Bible story. The scribes made additions of their own to the Chaldean legend in order to convey a moral lesson, such as the reflections attributed to God in Genesis xi. 6, 7. To be one people and to speak one language is now the *desideratum* of civilised men, and we cannot imagine God desiring the opposite or wishing to keep us from knowing too much.

At the time of the Captivity Nebuchadnezzar was rebuilding the great Towers of the Temple of the Planet in Babylon, and also the Temple of the seven Planets at Borsippa. It is the latter which is supposed to be the Tower referred to in the Bible. Nebuchadnezzar, in a tablet (translation by H. Fox Talbot, published in *Records of the Past*), says "it was built by former kings, who had raised it to a height of forty-two cubits; but he finished its summit. From extreme old age it had rotted away, and the watersprings beneath it had not been kept in order. The dedication cylinders had not been destroyed by an earthquake, and he calls upon the god Nebo to joyfully behold his work and grant him a long life, abundant offspring, the subjection of all rebels, and the conquest of his enemies' land."

From Heredotus[1] we learn that the tower was originally built in seven receding stages, coloured so as to represent the seven planetary spheres according to the tints regarded by the Sabæans[2] as appropriate to each. The temple was dedicated to the god Nebo. The entire structure was 156 feet high, and on the top story was the ark of the tabernacle, such as was commonly used by all the idolatrous

[1] Sir H. Rawlinson's *History of Herodotus*, vol. ii., p. 583.

[2] The Sabæans were the ancient inhabitants of Southern Arabia. Very little is known about them, but it seems highly improbable that this cultured people could have been the ancestors of the wild and savage Arabs, the Bedawi, who afterwards occupied the country.

people of that time, and which contained the emblem or idol of the god.

That Egyptian, Chaldean, and Yahudeh pre-historic traditions come from a common source is evident from the fact that in each case they recount the story of ten ancient heroes, whose marvellous deeds and long lives furnish the folklore of these races.

When the scribes were compiling their history, Noah was made the tenth and last of the pre-historic heroes, and the scene of his adventures is laid in Chaldea, the traditional starting-point of all the peoples of the East. To fill up the centuries between the Creation and Noah they were obliged to allot to each of the preceding nine heroes the immensely long lives we read about; and in this manner the total of 1,656 years is computed from the Creation to the Deluge. After the Deluge their chronology gives us 292 years up to the birth of Terah's sons; but various authorities have seriously considered the probabilities of error in these calculations, as, for instance, they think that, if Shem lived for 502 years after the Flood, the time specified could hardly have been sufficient for the spread of populations and the growth of kingdoms—for example, Egypt.

Modern archæologists have gone to work on a different system, and, supposing the patriarch Abraham to have been a historical personage, they endeavour to discover from references to real historical events mentioned in the Biblical narrative of his times when and where he could have lived. The name of the Patriarch Abraham has so far not been discovered on any monument or tablet, although it exists in the traditions of Bible lands. "Ab" is a general Semitic term for "father," and "ram" means "elevated." As Abramu, Abuha, Ab-raham, Ibrahim, and other variations, the name is common in Eastern legend, and we find the root "Ab" in European languages as part

of such words as Abbé, Abbot, and Abbess. Abram is described as an ancestor of the Hebrews who migrated from Ur in Chaldea to Palestine, and thence to Egypt; then back again to Canaan; but it is clear that the migration in question was not that of an individual, nor even of a family, but of a tribe, and there are good reasons for thinking it was a part of a much larger movement of races then proceeding westward. Dr. Hommel (*Ancient Hebrew Tradition Illustrated from the Monuments*), writing really with the object of supporting the Biblical story, makes out that the tribe of which Abraham was chief lived in Chaldea about the time of Khammurabi, 2200 B.C., and may have possessed traditions of a religion which was dissimilar from the idolatry of the Chaldeans. This tribe is also supposed to have spoken an Arabian dialect which afterwards developed into Hebrew. Khammurabi has been identified with the Biblical Amraphel, and Chedor la'omer, King of Elam (Genesis xiv. 17), is the Kudur-luggamar or Kudur-Mubug whose dynasty was driven out of Ur and Larsa by Khammurabi. We know from inscribed bricks and tiles now in the British Museum that Nannar, the moon-god, was one of the deities of Ur. Nannar is a corruption of Namraru, "the Illuminator," and he was addressed as Abu-Nannar—Father Nannar. Moon worship is especially connected with nomadic peoples, and it seems probable that the name Abram is derived from some word which meant moon-worshippers. The Abramu or Ibramu (the Arabic name for Abram and Abraham is Ibraim) settled on the borders of Egypt, and were known to the Canaanites as Ebrei or Ibrei—עִבְרִי, properly pronounced E-ber-iah.[1] Perhaps it was to disguise this origin

[1] *Vide* Gen. xl. 15. Joseph was a Hebrew. It is only in Genesis and Exodus that these people are mentioned. They were neither Israelites nor Yahuds, but a tribe of Arabs, and their language was not Hebrew.

that the scribes declared God had changed Abram's name to Avrohom; but it has been pointed out by Lenormand, the eminent French authority, that there is no Hebrew root with the three letters רחם—"rohom." Hommel admits that the alteration of Abram's name to Abraham cannot be explained except as an interpolation of a much later period. The migration of the Abramu, or Hebrews, as we shall now call them, was accounted for in the Talmudic tradition as due to their objection to the idolatry of the Chaldeans; but when we know that there was idolatry everywhere, in Babylon, in Palestine, and in Egypt, this explanation fails. The Biblical narrative suggests that it was because Abram had a revelation from God, and this bears the stamp of the scribes, attaching to the traditions of the Hebrews of 2200 B.C. monotheistic forms of belief which only commenced 1,600 years later.

The traditions of the Chaldeans, Greeks, and Armenians agree that it was from Chaldea civilisation and art spread to other countries; and we may consider the story of Abram's migration to be typical of the introduction of Chaldean customs among the nomads of the Egyptian borderlands, the adopted country of the Hebrews. The discovery of a wall painting in an Egyptian tomb with the unexpected description, "the Hebrews making bricks," shows the tribe doing forced labour for the Egyptians, and was at first hailed with delight by orthodox believers, until it was pointed out that the brickmakers are brown-skinned men, with typical Arab features. The picture was then deemed merely an interesting example of the kind of task imposed upon the Israelites.

Our illustration is from Rosellini's copy of the painting in the tomb of Rekhmara[1] at Abd el Gurnah. The figures

[1] See Appendix, Note P.

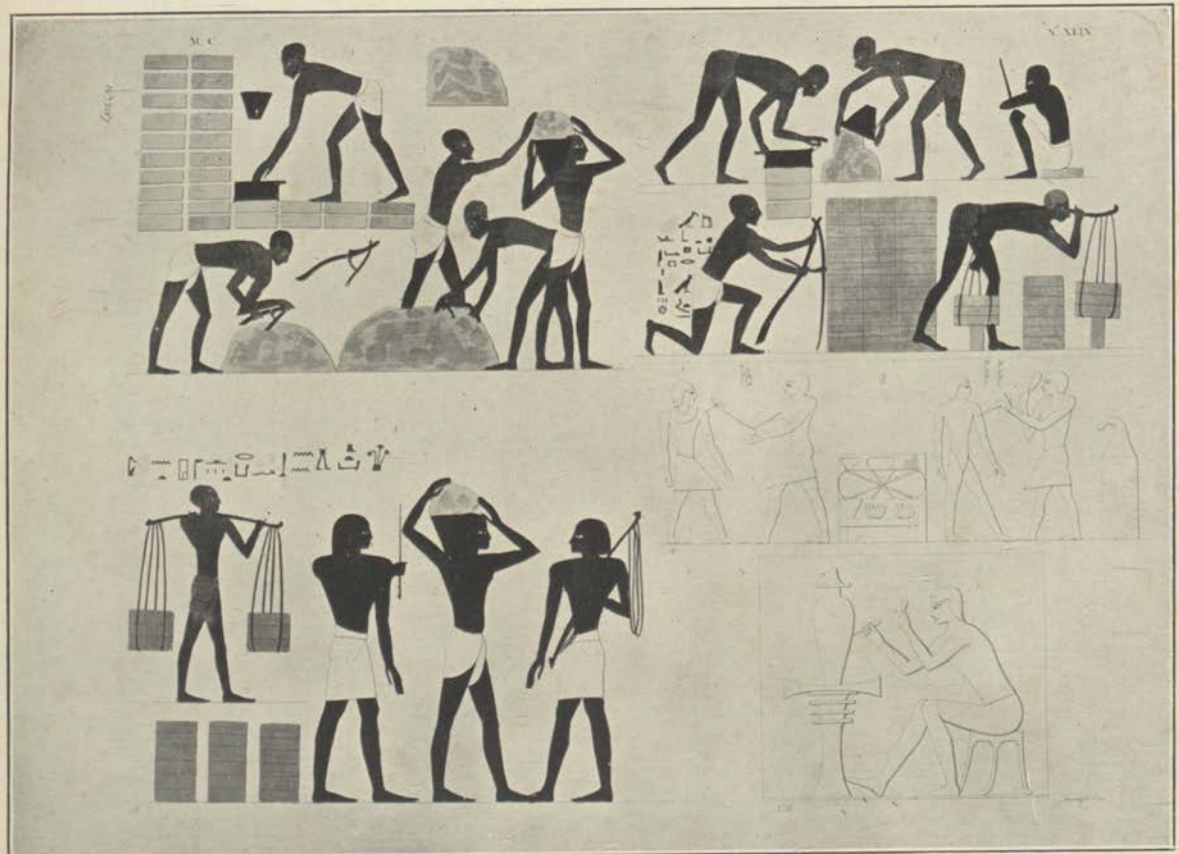


PLATE No. 4.—THE BRICKMAKERS.

To face p. 72.

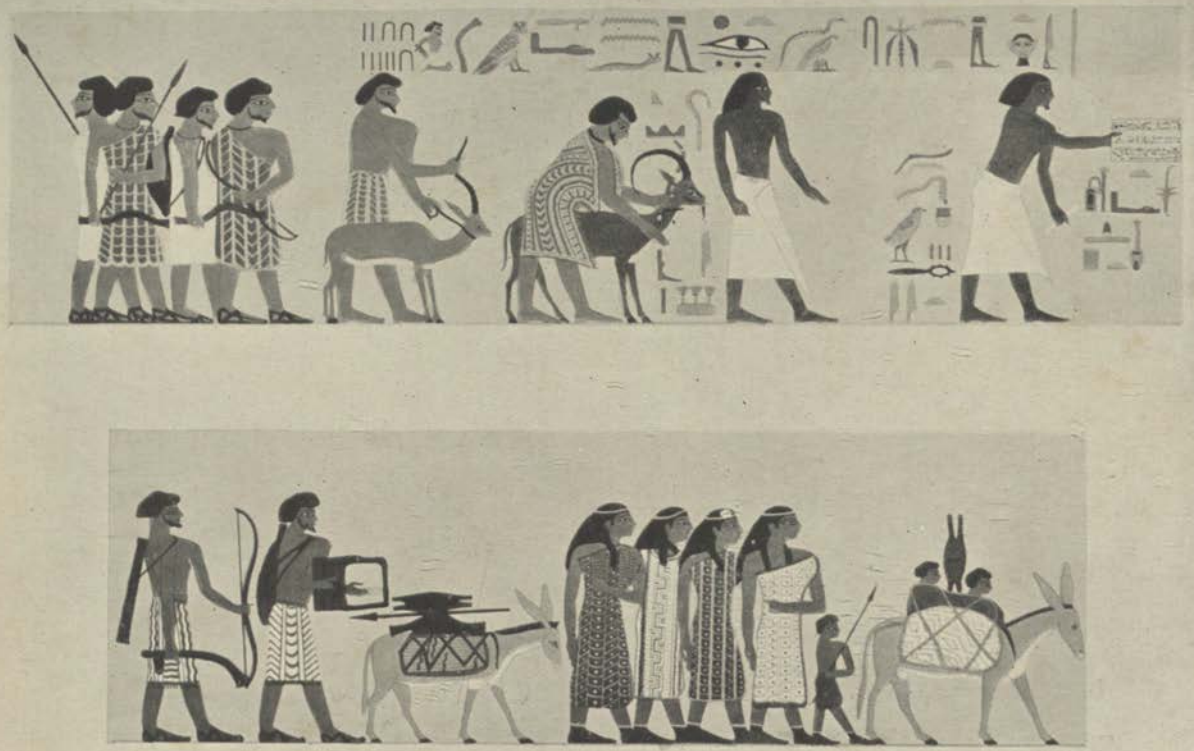


PLATE NO. 5.—ENTRY OF AAMU INTO EGYPT.

To face p. 73.

are in three different colours: some of them, including the Egyptian overseers, are red; others are light brown and dark brown. Rosellini's description is "Ebrei making bricks." Wilkinson says the hieroglyphic inscriptions state that the bricks (tobi) are made for a building at Thebes. That the workers are captives or slaves is evident from the words put into the mouths of the overseers: "Be not idle; the stick is in my hand." The period is Throthmes III., eighteenth dynasty, about 1481 B.C.

Another Egyptian wall-painting, from a period very much earlier than the brickmakers, exists in the tomb of Khnumhotep at Beni-Hassan, showing a party of Arabs entering Egypt. Regardless of colour, some authorities have considered this to represent Jews; others have declared them to be Hittites. There is no actual indication of their origin except the name Aamu and their appearance; but we think they represent Bedawi, people with brown skins and thick black hair, just as we see them to-day in Egypt.

> A family belonging to the Aamu had left their native land in the days of Usertsen II. (2366 B.C.) and migrated to the banks of the Nile. The immigrants numbered thirty-seven persons, consisting of men, women, and children, who are represented as coming to Khnum-hotep, begging for a gracious reception, and offering him a present of the eye-paint called mest'em. Standing in the place of honour, the prince appears at the head of the foreign race, the "haq" of the land of Abesha, who approaches respectfully and offers Khnum-hotep a magnificent wild goat. Behind their chieftains appear bearded men armed with spears, bows, and clubs, women in the bright coloured dress of the Aamu, with their children and asses laden with the goods and chattels of the immigrants, while a member of the little band calls forth with the plectrum harmonious tones from his antique lyre. The paint in question was an article much in request, as the Egyptians used it to blacken their

eyebrows, etc. (*Egypt Under the Pharaohs*, Brugsch, 1902 edition; revised by M. Brodrick).

Bible commentators say this picture recalls the visit of the sons of Jacob to Egypt (Genesis xliii. 11), and, except that the painting is a matter of 600 years earlier than the alleged date of Jacob, it might in fact present an illustration of those Arab immigrants who, as the Hyksos, afterwards overwhelmed lower Egypt and established their own rule. The picture is reproduced from Lepsius' *Denkmaler*, vol. iv., Abtheilung 2.

The story of the migration of the Arabian tribe from Ur would easily come to the knowledge of the scribes of the exile while at Babylon, as we have seen that a temple was built at Ur in their time.

Hommel suggests an alternative explanation of Arabian influences in the Jewish religion. He says:—

> The probability is that, if we were to submit the ideas and language (and particularly the ritual terms) of the "Priestly Code" to a systematic examination, we should find many other traces of early Arabian influences, all of them naturally attributable to Moses' residence in the land of Midian. The altar of incense, for instance, seems, from the description we get of it in Exodus xxx. 1 *et seq.*, to have been little more than a replica of the Minæan altars, but on a somewhat larger scale; the use of incense which plays such an important part in the Priestly Code is another point of contact, which is further evidenced by such direct Arabic words as tamid-olah=burnt-offering, azkarah, etc. This last expression, which is usually translated as the "sweet savour" (of the meat offering of Minchah), really means, as a reference to Leviticus ii. 9 and 16 will show, the combustible part of the meat offering (consisting of the finest meal and incense) which gave forth a particularly agreeable odour; it cannot be rightly explained except through the Arabic.....Even the ceremonies observed on the great Day of Atonement (Leviticus xvi.) serve to remind us of early Arabian sacrificial usages and early Arabian ideas; the demon of the

wilderness Az-azel (Leviticus xvi. 10), translated in the authorised version "scapegoat," finds a counterpart in Uzza, a divinity who, the Minæan inscriptions inform us, was known to the ancient Dedanites, and on the other side, in the Arabic root "azala," which embodies the ideas of barrenness and infinity associated with the desert (p. 280).

According, then, to this authority, the revelations Moses is said to have had direct from God were acquired through his relations with the Midianite family of his father-in-law. It seems more probable that the scribes of the exile had before them some independent traditions of Arabian origin, which were incorporated into the story of Moses and given the credit of Divine inspiration, in the same fashion as the other revelations attributed to the prophet.

After a lapse of 2,300 years it is difficult to discover what the traditions really were, especially as the Arabians had no written language of their own, Arabic writing being unknown before 500 A.D. (Nicholson, *A Literary History of the Arabs*); and there was not even an Arabic tongue. Nevertheless, the race we now call Arabs was there, and both in habit and appearance they were evidently very much like their present descendants. Their nomadic life, so graphically depicted for us in the Bible, must have been the same in 400 B.C. as it was in 2400 B.C., and, in fact, very nearly what we see it to-day. Mahomed found no difficulty in accepting the story of the Patriarchs and their flocks and herds, because he saw in it a life-like picture of his own people. The Mahomedans say that the Patriarchs are buried round about Damascus. Lady Burton, in her book on Palestine, mentions that Abel was supposed to have been slain by Cain behind her house at Salahiyyeh, and lies buried at Suk Wady Barada. Lamech slew Cain—if he did slay him—on Carmel. Noah reposes at Karak, near Mu-allakah, a suburb of Zahleh. Seth's tomb has a bird's-

eye view of Cœle-Syria, and that of Ham is a few furlongs eastward, both near Khraybah. Evidently the Arabs of the district look upon these ancient heroes as their countrymen—Arabs like themselves. We can imagine Lady Burton's surprise when she went to visit a leading Jewish family at Damascus, and found that they were white, with blue eyes and fair hair like any English people. She must have asked herself, How can these be the descendants of Abraham, Isaac, and Jacob?

Although, as we have said, the Arabs have no acknowledged traditions going further back than 500 A.D., and we quite concur in the view that they adopted the story of the Patriarchs from the Jews, one of our greatest archæologists came across a fable about Abraham that has every appearance of being original, and has all the local colouring of a very ancient period. When Mr. (afterwards Sir A. H.) Layard was exploring the ruins of Nineveh, he was entertained by an Arab Sheikh of the Jehesh tribe named Abd-Allah, from whom he heard the following story:—

> The palace (Nimroud) was built by Athur, the Kiayeh, or lieutenant of Nimrod. Here the holy Abraham, peace be with him, cast down and brake in pieces the idols which were worshipped by the unbelievers. The impious Nimrod, enraged at the destruction of his gods, sought to slay Abraham, and waged war against him. But the prophet prayed to God, and said: Deliver me, O God, from this man, who worships stones and boasts himself to be the lord of all beings; and God said to him: How shall I punish him? And the prophet answered: To thee armies are as nothing, and the strength and power of men likewise. Before the smallest of thy creatures will they perish. And God was pleased at the faith of the prophet, and he sent a gnat which vexed Nimrod night and day, so that he built himself a room of glass in yonder palace, that he might dwell therein and shut out the insect. But the gnat entered also and passed by his ear into his brain, upon

which it fed and increased in size day by day, so that the servants of Nimrod beat his head with a hammer continually that he might have some ease from his pain; but he died after suffering these torments for four hundred years.

It is curious that an entirely independent tradition (for the Arabs consider it a true story) of Abraham should still be found in Assyria, illustrating the conflict between polytheism and monotheism; and this shows how easily Ezra and the scribes of the exile may have picked up the Bible stories, relating to Abraham's times, at Babylon 2,350 years ago. The very fact that these Arab tribes have no literature makes them all the more tenacious of inherited tradition passed on in verse or in prose from generation to generation. The story told to Sir A. H. Layard is typical of the poetical rendering of some ancient event, perhaps a nature myth, like the Babylonian story of the fight between Bel and the dragon, or the Deluge. Nimrod's name is still mentioned by the Arabs as an ancient ruler of Babylonia; but he has not been identified in the tablets, although kings as far back as 2300 B.C. can be named in their proper order, and the British Museum authorities have a list of forty-two earlier kings of Agade, Erech, and Ur. Nimrod must therefore be considered a mythical personage, a national hero like Romulus or King Arthur; and the stories told of him are the accumulation of the ages.

Abraham's adventures with angels stamp that part of the Bible story as having been written in Babylon after the scribes became acquainted with Persian beliefs. Another ancient tradition of the Canaanites was tacked on to the story of Abraham, although probably there was no connection between the two. This was the account of the great catastrophe in the valley of the Jordan, when the cities called Sodom and Gomorrah, Zeboim and Ahmah, were destroyed.

Dr. Robinson, an American who visited Palestine in 1841,[1] has given us an excellent geological description of the Dead Sea and its environs, in which he states that the volcanic nature of the basin of this lake and the surrounding country is not to be mistaken. The hot springs near Tiberias and at Um Keis, south-east of the lake; the lukewarm fountains along the western shore; the frequent violent earthquakes, and the black basaltic stones which thickly strew the ground—all leave no room for doubt on this point. He supposes that a conflagration and earthquake or volcanic action consumed and scooped out the surface of the plain itself, so that the waters of the lake, rushing in, spread themselves over the once fertile tract, at the southern end of the lake. The vale of Siddim was full of bitumen and asphaltum, which burned like a furnace, and, as we know the houses of the ancient Syrians were cemented with the same material, they would be quickly and entirely destroyed. The bitumen deposits were afterwards covered by the waters of the Dead Sea, which hold in solution the bromide of magnesium, sulphur, and asphalt residues resulting from the conflagration.

After the earthquake of 1837 which destroyed Safed, says Robinson (in his *Physical Geography of the Holy Land*), a large mass of bitumen—one said like an island, another like a house—was discovered floating in the sea, and was driven aground on the west side not far from Jebel Usdum. The neighbouring Arabs swam off around it and cut it up with axes, so as to bring it ashore.

A natural formation of the country still to be noticed is the mass of petrified salt rocks and cliffs, with occasional detached pillars, some of them forty feet high. A fancied resemblance to a female figure gave one of these the name

[1] *Biblical Researches in Palestine.*

of Lot's wife; and the story was no doubt invented afterwards. Robinson prints a letter from the distinguished German geologist, Leopold von Buch, in which he states that very possibly the earthquakes brought out a large mass of fossil salt, which, being carried by the waters to the bottom of the valley, would suffice to take away its productive power.

The story of Joseph and Potiphar's wife comes into the Bible from an Egyptian source. In the reign of Ramses II., the father of Menepthah, a novel called "The Two Brothers" was very popular. The court scribe Anana wrote it out on a papyrus which is now in the British Museum.

There were two brothers—Anepu the elder, who was married, and Batau the younger, who lived with him and assisted in the farm work in the fields. It was Batau's duty to drive the oxen home every night, and go backwards and forwards from the farmhouse to the fields every day, bringing food for the labourers and seeds to sow.

One day he was sent back to fetch some more seed, and he found Anepu's wife "braiding her hair," and he said unto her: "Arise and give me seed." But she told him to go and get it himself, as she was afraid her hair would come down. So Batau went and got the grain, and just as he was leaving she addressed him in the same manner as Potiphar's wife did Joseph; but Batau did not respond to her advances. In the evening, when Anepu came home, she trumped up a malicious charge against Batau, exhibited wounds which she said he had inflicted on her, and pretended to be in such distress that she could not even light the lamp or get Anepu water to wash in. Then Anepu was "like a panther," and sharpened his axe and hid behind the door. But as Batau came up with the oxen the first heifer to enter the stall saw Anepu, and said to Batau: "Beware of thine elder brother, who standeth there

before thee with his axe"; whereupon Batau fled. In the end the younger brother, the Joseph of the story, after being made viceroy of Egypt, sends for the elder brother on the occasion of his accession to the throne, and makes him viceroy. There is a great deal more of the story, which has been published by Mr. John Lane.

The romantic account of Moses in the ark of bulrushes, so often depicted for us in admirable works of art, turns out, alas, to have been borrowed from another history. Even the poetical bulrushes had no existence, for there are no bulrushes on the Nile. Neither did Moses take his name from that incident in the career of some one else, although Mo or "mou" may mean water and Ushe "saved." Considerably earlier than the time of Moses there lived a King of Akkad named Sargon, from whose own statements on tablets now in the museums it appears that his mother was a princess, but his father "he did not know." His father's brother ruled the kingdom. He then goes on to say:—

> In the city of Azupiranu, which by the side of the river Euphrates is situated, my mother the princess conceived me; in difficulty she brought me forth. She placed me in an ark of rushes; with bitumen my exit she sealed up. She launched me on the river, which did not drown me. The river carried me to Akki; to Akki, the water carrier, it brought me. Akki, the water carrier, in tenderness of bowels lifted me up. Akki, the water carrier, as his child brought me up. Akki, the water carrier, as his husbandman placed me in my husbandry; Ishtar prospered me. Forty-five years the kingdom have I ruled.[1]

The rest of the story is of no particular interest to us. A fragment of this tablet can be seen in the British Museum.

Still another story of an Indian Moses is quoted by

[1] George Smith, *The Chaldean Account of Genesis.*

Professor Cheyne (*Traditions and Beliefs of Ancient Israel*) :—

> Surya, the sun-god, appeared to the maiden Pritha and promised her a son like himself. By his "energy" a son was actually born without detriment to her virginity. At once, in consultation with her nurse, she placed her child in a water-proof basket covered all over with sheets, made of wicker-work, smooth, comfortable, and furnished with a beautiful pillow. And with tearful eyes she consigned it to (waters of) the river Asva. We are then told that the basket with the child, borne along the waves of the Ganga, arrived at the city of Chamba. There a member of the Suta tribe and his wife, walking by the river, beheld and took the basket. They were childless, and the wife duly adopted the boy of celestial appearance and birth. He was, in fact, born with a golden coat of mail and with two earrings which sprang from Amrita. How great a part is allotted to him, as Karna the great archer and rival of Arjuna, even the dilettante reader of books about Indian literature is aware.

Chapter VI.

THE EXODUS

It is to Ezra, the ready scribe of Moses, as he was dubbed by his contemporaries, that we are indebted for the miraculous story of the exodus, the foundation-stone of Jewish belief. For upwards of eighteen hundred years the incidents of the Mosaic revelation have been the subject of heated discussion and argument, and even modern research is somewhat behindhand in offering any reasonable explanation. Historians of Egypt can find nothing to confirm the narrative told in Exodus; and it has long been the custom to adopt the so-called sacred writings without question, and to try to make history agree with them.

Still, we have before us to-day some fresh sources of information, timidly referred to by modern explorers as rather difficult to explain in view of the Biblical narrative.

According to Genesis xli. 45, there was a place called "On" in the delta of the Nile, at which there was a temple; and Joseph, one of the Hebrew chiefs, married the daughter of its priest, Potiphera. We know now that On was Heliopolis, and the temple was the temple of the god Mnevis, represented by a bull, which was also a form of the solar deity, the sun-god Ra.

The story goes that Joseph, an alien, found favour with a certain Pharaoh because he made himself useful in various ways, but that later there came a Pharaoh who knew not Joseph and made himself very disagreeable to Joseph's tribe. There is no clue to any date when these matters occurred, the authors of the story having apparently taken

pains to keep all names out of it except those of the persons who were to figure in it for their own purposes.

Some have supposed that the events fit in to the time of Ramses II., about 1300 to 1234 B.C., because he is known to have re-built the city of Tanis and founded the city of Pithom. Tanis is identified as the Zoan of the Bible, and near it was Avaris, which had been the capital of the Hyksos. We now come to the interesting question who these Hyksos were, and it is only recently that the matter has been cleared up.[1]

Between the end of the thirteenth dynasty, about 2100 B.C. at a rough estimate, and the reign of Aahmes I., 1587 B.C., there is a period during which Egypt was overrun by tribes of Shepherds, whose chiefs were called Hyk or Heg, "a prince," and Shasu or Sos, "nomad" or "robber," but which came to mean "pastoral desert tribes" (Budge). They made the Delta their headquarters, but gradually spread over Egypt, and had a dynasty of kings of their own, but only ruling over part of Egypt. These Arabs—for such we now know them to have been—were hated by the native Egyptians, and during the 500 years of their settlement in the country there were continual wars and attempts to drive them out. We are told that the children of Israel[2] dwelt in Egypt for 430 years, and the disputed point is when to place that period.[3]

The Hyksos were finally driven out by Aahmes I. in 1582 B.C. (Petrie, *History of Egypt*); but, according to the chronology calculated from Bible dates, the departure

[1] See Appendix, Note D, "The Cities of Pithom and Rameses."

[2] It is important to note that in Exodus xii. 40 it is the children of Israel who dwelt in Egypt, while in Genesis xl. 15 and Exodus ii. 6 they are called Hebrews. The priestly authors thereby established the identity of the Hebrews, or Eberi, with the Israelites, while Egyptian records show them to have been distinct races.

[3] See Appendix, Note B, "The Hyksos."

of the Israelites, *alias* the Hebrews, should not be until 1491 B.C.

Although it is not the object of the author to discuss such a difficult problem as the date and name of the Pharaoh of the Exodus narrative, the question does properly belong to an account of the history and origin of Judaism, because, if there never was an exodus, all the revelations of Moses and the laws he gave the Jews are characterised as fictions from beginning to end. The chief clue, perhaps the only one, in Exodus to the period of these events is found in chap. i. 11, 12, where it is stated that the Israelites built for Pharaoh the store cities Pithom and Ramses, situate in the land of Ramses, which had been assigned to Jacob and his sons by the friendly Pharaoh (Genesis xlvii. 11).

There are two cities in the Delta (the supposed Goshen of the Bible) known to Egyptian history as Tanis and Pithom, which were rebuilt by Ramses II.; and Tanis is believed to be identical with Zoan (Numbers xiii. 22), which, again, is believed to be Avaris, the stronghold and capital of the Hyksos.[1]

No city called Ramses is known to Egyptian history, and the mention in a papyrus of a city built or rebuilt by King Rameses Miamun may be either Tanis or Pithom. We see, therefore, on what slender evidence this identification rests. The Egyptians always employed their prisoners of war, and any aliens they could catch, in forced labour in the mines, quarries, and public works. That the city of Ramses should be mentioned in the Bible narrative proves nothing, when it is admitted that the scribes of the exile wrote the story perhaps a thousand years after the events. Neither have Egyptian records any mention of a land called Goshen; and in this case also a name has been used by the scribes which is certainly unhistorical.

[1] See Appendix, Note C.

Our modern historians, with a few exceptions, have forced the events of Egyptian history to agree with the Bible story, and, under the guidance of religious societies, have even gone so far as to import into a history of Egypt references to Jacob and other Biblical characters concerning whom Egyptian history knows absolutely nothing.

The result of fixing on Ramses II. as the Pharaoh of the oppression is that his successor, Menepthah, must be considered the Pharaoh of the Exodus, and for a long time this view was strengthened by the fact that his tomb contained no sarcophagus or mummy.

Hence the idea that this Pharaoh was drowned in pursuit of the Hebrews. But both the sarcophagus and the actual mummy have since been found in other tombs. The mummy was found at Thebes, and has now been placed in the museum at Cairo.

In the story we shall quote from Manetho it is curious to find that there is also a Ramses, or Rhampses, mentioned (the names are the same), who was the son of a much earlier king, and never came to the throne, but was the general who led an army against the Shepherds of the Delta. No attempt has been made to connect the Hebrews directly with the Shepherds or Hyksos, because (1) the Bible story makes the Hebrews a distinct race, and (2) the origin of the Hyksos was unknown. Yet the sudden change of treatment from high favour to oppression could have no motive in the reigns of Ramses II. and Menepthah, unless it could be supposed to be an extraordinary freak brought about by political panic. This argument fails also, as we shall see in due course.

In any case, however we may calculate the period of the Hyksos occupation and the Hebrew occupation of the Delta (the Goshen of the Bible), they must coincide over a number of centuries. Aahmes I., the king who drove

out the Hyksos and made himself king of all Egypt, reigned from B.C. 1587 to 1562 (Petrie),[1] and at that time the Hebrews must have been still in Egypt, but nearing the date of their expulsion. The Jewish historian Flavius Josephus says in his book, *Against Apion* (Book I.) :—

> Now Manetho, in another book of his, says that this nation thus called Shepherds (he is speaking of the Hebrews) were also called Captives in their sacred books! And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages, and as they led such a wandering life in feeding sheep they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the King of Egypt that he was a Captive, and afterwards sent for his brethren into Egypt by the King's permission; but as for these matters, I shall make a more exact inquiry about them elsewhere.

Here we see Josephus agreeing with Manetho that the term Hyksos applied equally as a description of the Shepherd Kings and the Hebrews.

To bring all the conditions into line we have only to admit that the Bible chronology is erroneous, and to put the exodus back to 1550 B.C.—not a great concession when we remember that Biblical dates begin with creation, and that people lived for hundreds of years.

One of the chief objections raised by Josephus to Manetho's account of the exodus is the name he gives the king, Amenophis, which Josephus declares to be a fictitious name. It is, in fact, very probable that Manetho made mistakes in names and dates; but since all other dates suggested fail to synchronise with Bible chronology, and we have to account for an exodus somehow, let us see how the general outline of Manetho's story fits the case.

[1] For list of Egyptian kings see Appendix.

Josephus naturally takes his standpoint from the Bible, and unhesitatingly accepts Ezra's account of the origin of the Jews. His arguments, therefore, start from premises we now look upon as doubtful, but he has rendered us a valuable service in reproducing word for word part of Manetho's history of Egypt, now unfortunately lost. This is what he says:—

> After those that were sent to work in the quarries had continued in that miserable state for a long while, the King was desired that he would set apart the city of Avaris, which was then left desolate of the Shepherds, for their habitation and protection, which desire he granted them. Now this city, according to the ancient theology, was Typho's city. But when these men were gotten into it and found the place fit for a revolt they appointed themselves a ruler out of the priests of Heliopolis, whose name was Osarsiph,[1] and they took their oaths that they would be obedient to him in all things. He then in the first place made this law for them, that they should neither worship the Egyptian gods, nor should abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all; that they should join themselves to nobody but to those that were in this confederacy. When he had made such laws as these, and many more such as were mainly opposite to the customs of the Egyptians, he gave order that they should use the multitude of the hands they had in building walls about the city, and make themselves ready for war with King Amenophis, while he did himself take into his friendships the other priests and those that were polluted with them, and sent ambassadors to those Shepherds who had been driven out of the land by Tethmosis to the city called Jerusalem;[2] whereby he informed them of his own affairs and of the state of those others that had been treated after such an ignominious manner, and desired that they would come with one consent

[1] Note G Appendix.

[2] This seems to show that the Hyksos had only recently departed. The mention of Jerusalem may arise from Manetho being accustomed to refer to the Jews of his own day as "the people of Jerusalem,"

to his assistance in this war against Egypt. He also promised that he would in the first place bring them back to their ancient city and country Avaris, and provide a plentiful maintenance for their multitude; that he would protect them and fight for them as occasion should require, and would easily reduce the country under their dominion. These Shepherds were all very glad of this message, and came away with alacrity all together, being in number 200,000 men; and in a little time they came to Avaris.

And now Amenophis, the King of Egypt, upon his being informed of their invasion, was in great confusion, as calling to mind what Amenophis, the son of Papis, had foretold him. And, in the first place, he assembled the multitude of the Egyptians, and took counsel with their leaders, and sent for their sacred animals to him, especially for those that were principally worshipped in their temples, and gave a particular charge to the priests distinctly, that they should hide the images of their gods with the utmost care. He also sent his son Sethos, who was also named Ramesses from his father Rhampses, being but five years old, to a friend of his. He then passed on with the rest of the Egyptians, being 300,000 of the most warlike of them, against the enemy who met them. Yet did he not join battle with them; but, thinking that would be to fight against the gods, he returned back and came to Memphis, where he took Apis and the other sacred animals which he had sent for him, and presently marched into Etheopia, together with his whole army and multitude of Egyptians, for the King of Etheopia was under an obligation to him, on which account he received him, and took care of all the multitude that was with him, while the country supplied all that was necessary for the food of the men (F. Josephus, *Against Apion*, p. 55). He also allotted cities and villages for this exile that was to be from its beginning during those fatally determined thirteen years. Moreover, he pitched a camp for his Etheopian army as a guard to King Amenophis upon the borders of Egypt. And this was the state of things in Etheopia.

But for the people of Jerusalem,[1] when they came down

[1] Again he refers to the people of Jerusalem of his own day—viz., the Jews.

together with the polluted Egyptians, they treated the men in such a barbarous manner that those who saw how they subdued the before-mentioned country, and the horrid wickedness they were guilty of, thought it a most dreadful thing; for they did not only set the cities and villages on fire, but were not satisfied till they had been guilty of sacrilege and destroyed the images of the gods, and used them in roasting those sacred animals that used to be worshipped, and forced the priests and prophets to be the executioners and murderers of those animals, and then ejected them naked out of the country. It was also reported that the priest who ordained their policy and their laws was by birth of Heliopolis, and his name Osarsiph from Osiris, who was the god of Heliopolis; but when he was gone over to these people his name was changed, and he was called Moses.

After this Amenophis returned from Etheopia with a great army, as did his son Rhampses with another army also, and both of them joined battle with the Shepherds and the polluted people, and beat them and slew a great many of them, and pursued them to the bounds of Syria.

Sir J. Gardner Wilkinson (*Manners and Customs of the Ancient Egyptians*) expresses the opinion that the Pharaoh of the Exodus may be Throthmes III., about 1481 B.C. (vol. i., p. 34). As his immediate successor was Amenophis II., Manetho's version was, perhaps, not far out. Against this the supporters of the Ramses theory point to Exodus i. 12, which mentions the cities of Ramses and Pithom, and, because there was no pharaoh named Ramses earlier than 1328 B.C. (Ramses I., nineteenth dynasty), they argue that the events related must have occurred after 1328.[1] But we should bear in mind that Ezra, the historian of Moses, collected the records and compiled the story during the exile,[2] when the names of the places

[1] Appendix, Note D.

[2] In Nehem. viii. is the full account of how Ezra brought the book and read it to the people.

formerly called Pithom, Avaris, Zoan, etc., had been changed. The whole question turns upon the source of Ezra's information, and, considering the vast amount of detail he reproduces, it is surprising that he did not give us the name of this king, or other means of identifying him.

Wilkinson's editor, Dr. Birch, observes, in a footnote (vol. i., p. 38), "that the Arabs have a tradition that the exodus happened under King Amioos—a name very like Amosis or Thothmes (Aames or Throthmes), both of which have a similar import." This suggests to us the possibility of Ezra having taken his information from an Arab source, perhaps even from the papyrus of an Arab scribe written in hieratic Egyptian or Coptic, which would also account for the intimate knowledge displayed of Egyptian customs and the nature of the task work imposed upon the captives as illustrated in the pictures found in the tombs. In that case Ezra's history is a translation, and many names of places and persons have been erroneously rendered. If the MS. was Coptic, the interchangeable letters "M" and "B" should be carefully looked for in comparing Bible names with older forms.

The historians of Egypt have noticed the numerous Semitic names in the Delta, the supposed land of Goshen, which they attribute to the Hebrew occupation.

We can only see in this an additional proof that the Hyksos and the Hebrews were both Arab peoples, for the Delta and lower Egypt were admittedly the Hyksos kingdom, and as the ruling race for 500 years they would leave behind them plentiful evidence in the shape of names.

All over Arabia we find those personal names it has been customary to call Jewish or Israelite; Yakub, Ibraim, Suleiman, Ismail, and Yussef were possibly common Arab names long before Hebrew modified them into Yankow, Avrohom, Schlaumo, Yismoel, and Yitzchok. So with the names of

places, the Hyksos, who were Arab shepherds, gave their towns and villages Arab names. The Egyptians, in their inscriptions, call them Shasu, and sometimes Aamu.[1] The Bible tells us that Joseph married a daughter of a priest of On, and that when he died he was embalmed (Genesis l. 2). Embalming was connected with the belief in the immortality of the soul, which was supposed to be under the care of Osiris, and it was thought essential to preserve the vital germ in the uncorrupted body. Then, again, we find the Hebrews worshipping a calf, the diminutive bull, immediately after the flight from Egypt; and, if they were not worshippers of Phtha and Osiris, what can be the meaning of Joshua xxiv. 14: "Put away the gods which your fathers served beyond the river and in Egypt"?

The progress of historical research tends to the slow but certain abandonment of former explanations. The recent discovery of a record in the funeral temple of Menepthah, written on the occasion of his victory over the Libyans, sweeps away the theory of an expulsion of Israelites during his reign. The following is part of the text:—

> Devastated is Tehenu (Libya), Kheta is quieted, the Kanaan is seized with every evil, led away is Askelon, taken is Gezer, Ynuamam is brought to naught, the people of Israel is laid waste, their crops are not, Kharu (Palestine?) has become as a widow by Egypt (Petrie, *History of Egypt*, vol. iii.).

Petrie says that this shows

> that some re-assertion of Egyptian rule had been made in Syria, holding the South and commanding the North. The name of the people of Israel here is very surprising in every way: it is the only instance of the name of Israel on any monument, and it is four centuries before any mention

[1] See Appendix, Note E.

of the race in cuneiform; it is clearly outside of our literary information, which has led to the belief that there were no Israelites in Palestine between the going into Egypt and the entry at Jericho.

It is still more remarkable that reports of frontier officials should have been found, dating from the third and eighth years of Menepthah's reign, from which it appears that all is quiet on the northern frontier, and, so far from expelling anyone, an official describes bringing in a tribe of Shasu (Bedawin) through the fortress of Thuku (Succoth) to the lakes of Patum (Pithom) in the land of Succoth to feed themselves and their herds.[1]

One of the principal causes of all our difficulties has been the designation of the people who were expelled from Egypt as "Israelites." The Bible alone is responsible for this. *Manetho mentions Moses by name, but not a word about Israelites.* Yet there is no reason why he should not do so if there were any people in Egypt known by that name. Manetho calls them Shepherds. There is some mystery about the name, and the writers of Genesis themselves could not account for it except by the explanation that God wrestled all night with Jacob, who overpowered him. Then God said: "As a prince hast thou power with God and with men, and hast prevailed" (Genesis xxxii. 28); so he called him Israel.

Assuming, now, that a great expulsion of aliens occurred at some period during or after the expulsion of the main body of the Hyksos, it may be admitted, both from the Bible story and from Manetho, that a leader named Moses was in command of the fugitives. Apart from the miracles, we see no reason to doubt that the Bible story reproduces the tradition of a very remarkable escape, which grew into a glorification of the leader Osarsiph or Moses, who took

[1] See Appendix, Note F, "Bedawin Shepherds."

the fugitives across some dangerous place known to him, probably one of those shifting sandbanks so often found in shallow estuaries, where the rising tide prevented the Egyptian pursuit. The Hebrew name given to the place crossed is "Yam Suph," which properly means sea of the reeds, or sea of the weeds.

As Josephus tells us that the name Mo-uses is Coptic Egyptian for "water-saved," this escape seems to be a better explanation of his being known by that name than the elaborate Bible story of the rescue by Pharaoh's daughter of little Moses in his basket of bulrushes.[1]

There would be nothing remarkable in his being well versed in Egyptian law, seeing that he was a priest, and his general knowledge and superior education would loom very large in the eyes of his followers, so that everything he did would seem miraculous. What laws he gave his people we cannot know. It is admitted that the record was lost, and it is quite certain that it has never been found since, except as far as tradition allowed his laws to be re-written many centuries afterwards. The critics have established it as highly probable that the priestly code was introduced into the story after the priestly caste had become established and the temple built. If we look to the Bible for evidence of the antiquity of Moses' laws, it turns out that the oldest complete Hebrew Bible extant is only 1,000 years old, which we may call quite modern compared with the original papyri, inscribed bricks and tiles, tablets and steles, going back 6,500 years, to be seen in the museums of all the European capitals.

When Moses lived Hebrew was not yet a written language, and our evidence will show that the Hebrew language was not that of his followers.

The Babylonian language and the cuneiform script were

[1] See Appendix, Note G.

in general use all over Syria, and even in Egypt, as we see from the Tel-el-Amarna tablets.[1]

There is a complete code of laws known as the Hammurabi Code engraved on a pillar in the Semitic Babylonian language, in the archaic cuneiform writing, dating from 2150 B.C., to be seen at the Louvre in Paris.[2]

Other ancient inscriptions are those of Ur-Engur in early Babylonian or Sumerian, dating from 2500 B.C. From Egypt there are the records of the fourth dynasty, 3700 B.C. All these are authentic, original works of men who lived in those times. But it is in vain that the modern archæologist searches for some authentic record of the Hebrews. This fact has made modern criticism possible, and the upholders of the authenticity of the Pentateuch can only reply in general terms, that the scriptures have been handed down to us in their original form by reliable copyists.

[1] These clay tablets, addressed to the Egyptian Kings Amenhotep III. and Khuen Aten, were discovered under the ruins of the latter's palace near Tel-el-Amarna. They are the archives of the Colonial Office, official despatches from all parts of Syria, many of them dating from the year 1450 B.C. The translations show that all Syria was in a commotion, and the Egyptian governors and officers were appealing for reinforcements. Enemies were appearing on every side, and a state of anarchy prevailed.

But we look in vain for any mention of Hebrews or Israelites. The Hittites are referred to, the Amurru (Amorites), and many names occur which are unknown to Bible history. All the chief cities of Palestine seem to have been either Hittite or Amorite. Urusalem (afterwards Jerusalem) was a small hill fort, whose chief Abdkhiba was loyal to Egypt.

During the reign of Khuen Aten (1400 B.C.) these cities threw off the Egyptian yoke. The Hittites and their allies are led by chiefs called Yapa-Addi, Zimrida, Yankhamu. The most active enemy seems to be an Amorite chief named Aziru, a De Wet who turns up everywhere, raiding towns and seizing treasure. Udumu, Aduri, Araru, Mishtu, Magdalim, Sumuru, Shigata, Bit-Arkha, Beyrut, and Uzu are some of the places reported captured. These events preceded the advance of the great Hittite confederation, which forty years later was attacked by Seti I., and again by Ramses II. in 1330; but it was not until the reign of Ramses III., 1200 B.C., that Egypt temporarily regained her supremacy in Palestine, when, if the Bible is correct, the Israelites ought long to have been in possession of the country.

[2] See Appendix, Note H, "The Hammurabi Code."

A more minute analysis of the Exodus story shows that it contains elements of genuine traditions derived from a people who had lived in Egypt, although some other incidents were introduced by the priests of Ezra's time as a foundation for the holiday observances, already described in our remarks upon the Passover.

Among the genuine traditions we have the story of the plagues, which were a remembrance of the discomforts of the land:—

> Even now the water of the Nile becomes red and disagreeable in smell; often after the inundation swarms of frogs cover the fields, and at the same time myriads of marsh gnats and flies rise out of the mud, and locusts from time to time in thick devastating swarms cover the fields in the valley of the Nile (Duncker's *History of Antiquity*).

The brickmaking incident is a very commonplace event; but there was evidently some special story known to the writer of Exodus v. concerning brickmaking without straw. By a curious coincidence we find in verse 17 the same words that appear in the picture of the brickmakers, "Ye are idle" or "Be not idle," showing that both the Egyptian record and the Bible story refer to slave labour; and the slaves were the Hebrews, working under taskmasters.

An indication of the real nationality of Moses is suggested by his having married the daughter of a Midianite priest. The Midianites were Arabs from a district east of the Dead Sea, but Midian also included the peninsula of Sinai. Hommel thinks that Moses was in reality the author of Leviticus and of some part of the festival ceremonial and ritual, and that he learned these ideas from the Midianites, afterwards adding to them some Egyptian forms of worship. From the latter source he took the dress for the priests, their neck ornaments, etc., which are illustrated in the work of Adolf Erman, *Aegypten und*

ägyptisches Leben im Alterthum, which shows that the Egyptian priests dressed precisely in the garment prescribed for the priests of Yahveh. The Urim and Thummim were two figures, a sparrow-hawk and a jackal, the Egyptian Horus and Anubis worn by the priest during the giving of oracles. "And thou shalt put on the breastplate of judgment, the Urim and Thummim, and they shall be upon Aaron's heart when he goeth in before the Lord, and Aaron shall bear the judgment (oracle) of the children of Israel upon his heart before the Lord continually" (Exodus xxviii. 30). Some of the twelve gems had names borrowed from the Egyptian language, such as leshem-hyacinth, or opal—in Egyptian "neshem."

That the Moses of the Biblical narrative was afflicted with leprosy may be suspected from the passage Exodus iv. 6 and 7, as was also his sister Miriam (Numbers xii. 10); and the disease is still called Lepra Mosaica. In Leviticus xiii. there is a whole chapter devoted to instructions as to how lepers are to be dealt with. Yet, strange to say, it is not a disease to which the Jews are much subject; while, on the other hand, the Mahomedan Arabs suffer dreadfully from it, and there is to-day a lepers' home at Jerusalem the inmates of which are nearly always Arabs. There is a possibility that the Levites were originally the lepers of the story, and on that account were given menial work to do about the camp and ordered to live apart from the rest of the community. Concerning the youth and education of Moses little information is afforded by the Bible; but we see he must have been educated to be able to act as a mediator with Pharaoh and as a leader of the fugitives. In Egypt all learning was the monopoly of the priests, and it could only be by joining a temple that Moses could acquire his knowledge. As Manetho says he was a priest of Heliopolis, perhaps he

was attached to the same temple where we are told Joseph's father-in-law, Potipherah, formerly officiated. It is in connection with the Midianites that the Biblical narrative introduces the first intimation to Moses that the god of his ancestors is with him. In Exodus iii. we have matter introduced by the scribes of the exile for the purpose of showing how Moses first became aware of his mission, when an angel appeared in a flame of fire, and then mysteriously turned into God Himself. This was no doubt suggested by Persian stories of angels and sacred fire. In the same chapter we are introduced to the Canaanite and the Hittite and the Amorite, etc., whose land the Israelites are to possess; all this is in preparation for the story of the invasion and seizure of Canaan by the ancestors of the Jews. Two events are thus connected which we shall show do not belong to the history of the same people. The narrative of Manetho presents us with the plain foundation of the tradition so elaborately worked up and embellished by the scribes, and even states that the alleged Israelites were lepers and other impure people to the number of 80,000, got together by the king and banished to the Delta. We think it is immaterial under what Egyptian king this happened; the names are so similar and confusing. Priests, generals, scribes, and other officials were named Amenophis and Throthmes by scores, and in this respect Manetho's account is as unreliable as is the Bible narrative.

One of our greatest authorities, Professor Cheyne, whose works are monuments of learning and patient labour, arrives at the conclusion that the meaning of the unpointed Hebrew words may be rendered quite differently from what we read in our European translations. The land of Mizraim is perhaps not Egypt at all, but Misrim, North Arabia; and Par'oh is not Pharaoh, but possibly Pir'u, the name of an

ancient Misrite king; Abram means Arabia of Aram; Yahveh is the North Arabian deity Yerahmé el; Israel is a corruption of Asshur in North Arabia; Joseph is an old name for Ephraim, and for his coat of many colours should be read a tunic of fine linen. Poti-phera, Joseph's father-in-law, was equivalent with Ephrath-aráb—*i.e.*, Arabian Ephrath; and a false grouping of letters made his master's name read "butler," instead of commander (of the Rehobothite body-guard). The word understood to mean the Nile may mean a North Arabian river (the Yarhon ?); the second chariot of Pharaoh in which Joseph rode may be a corruption from a chariot of Ishman—*i.e.*, Ishmael, etc. "The conclusion is obvious. There is no reason why (the Hebrew text) in the passage before us should be supposed to point to Egypt as the scene of the story of Joseph. On the contrary, it points distinctly to Arabia." Similarly the land of Goshen is a name given to a district in the region stated to have been conquered by Joshua; the Egyptian name for the Mosaic Goshen is Ksm; finally textual criticism makes it quite possible for the exodus to have been from Ashur-Ishmael, and the Yam Sûph may have been the Gulf of Akabah, as is maintained by Dr. C. T. Beke, Mount Sinai in that case being to the N.E. of the head of the Gulf.

From this profound exposition of the possibilities of the old Hebrew text we see that not only are the main features of the story told by the scribes open to doubt, but our available text may entirely misrepresent their original statements. Dictionary translations of many Hebrew words have been made to agree with the meaning Jewish priests and Rabbis wished to give them, and a language written without vowels and without capital letters, without even breaks between the words, would admit indeed of many different meanings.

Mr. J. H. Levy, in his paper read before the International Positivist Congress at Naples in 1908, said

> the ultimate text of the Old Testament upon which any final judgment must necessarily be founded consists of long strings of uniform consonants. One result of this is that the solution of an Old Testament puzzle is sometimes to be found in a re-distribution of the letters into words. In Jeremiah xxiii. 33, by turning three of the words into two, we get the much better rendering given in the margin of the English Revised Version, which is confirmed by the Septuagint and the Vulgate.

But, as is known, orthodox Judaism will have nothing to do with the Septuagint, which is the Greek version translated from the Hebrew by the Jews of Alexandria, in the time of Ptolemy Philadelphus, 280 B.C. Still less would it admit the Vulgate, or Latin version, made in the second century of our era. Yet the Septuagint is a thousand years older than the most ancient Hebrew document now available, and therefore, we should imagine, more likely to give a correct version of the contemporary Hebrew text, which could not have been very dissimilar to that of Ezra and Nehemiah. In fact, if our date for the Septuagint is correct, the book of Daniel was written partly in Hebrew and partly in Aramaic in the same century, and should afford an excellent index to the real meaning of the Hebrew of the period.

We are told, however, that the English Revised Version is a more correct rendering of the Hebrew and Greek originals than is the "common" version of King James's reign, and the Jewish communities have approved it with some small alterations. The fact remains that the so-called originals have been the subject of much criticism as to their textual meanings ever since Ezra's time, a separate profession having arisen—the Masorites—whose occupation it was to write explanatory notices on the text.

The famous Mount Sinai, where the most stupendous miracle of the Judaic cult occurred, cannot be definitely identified! Some say it is Jebel-Mousa, others Jebel-el Tûr or Horeb, and some suggest Serbal, which is thirty miles away from the Sinaitic group. Can we imagine how such an awe-inspiring event as the appearance of God himself to several millions of us human beings came to be forgotten so completely that in a few hundred years no one could point out the place, while immediately afterwards idols were worshipped?

Obscure streams, hills, and wells can be marked on our maps, the tombs of patriarchs and holy men are known, and in some cases even their footprints are shown; but where God stood when he gave his divine commands to humanity is not remembered! Yet the ancient Israelites lived not far away, and must often have had occasion to pass near there. If the old heathen inhabitants of the desert could speak, they would tell us that the Mountains of Sin were the residence of their God "Sin," the Moon-God. "This name," says Mr. W. St. Chad Boscawen,[1]

> is found only in Assyria, Babylonia, and on the coasts of Arabia; but the etymology of the name is still obscure. It is, however, important to notice that his name is closely associated with the land of Magan, or the peninsula of Sinai; and there may be, as Professor Sayce has suggested, a connection between the name of the Holy Mountain and that of the old Semitic Moon-God. In connection with this interesting subject, upon which as yet there is too little evidence, may be noticed that one of the most common epithets of the Moon-God was Bel-terite, "Lord of laws"; and he is called, in the Hymn of Ur, "He who has created law and justice, so that mankind has established law," and, again, the "ordainer of the laws of heaven and earth." If Sinai, in those remote ages centuries before the time of Moses, was clearly associated with the "Lord of the laws,"

[1] *The Bible and the Monuments.*

may it not throw some light on its selection as the Mountain of the Law by the Mosaic writers ?

In Chapter I. we have already remarked on the curious absence from the prophetic writings of all mention of Sinai, while Zion is frequently called the holy mountain. From Mr. Boscawen's observations we are led to conclude that the scribes of the exile were aware of the reputation of Mount Sinai, and deliberately chose it as the scene of the great revelation, making Moses the recipient of the very laws they were themselves preparing.

While on the subject of Sinai it should be mentioned that the district now considered to be identical with the Bible narrative is inhabited by tribes of Bedawin, of whom the most important, the Sawâlihah, claim to have been there since the earliest times. There are four more tribes round the Sinai peninsula—the Aleikat, the Muzeiny, the Aulâd Suleimân, and the Beni Wâsel. These people still preserve their ancient tribal system, especially in the matter of intermarrying; and their occupation is still that of tending sheep and goats, though the Sheiks have also a few camels.

The Tawarah (the general name for the people of Tur) have also retained the marriage customs of Biblical times, the bride being purchased of her father, seized by the bridegroom and his friends, and carried by main force to the tent of the bride's father, where the marriage ceremony is performed; hence the Jews have the custom of marrying under a canopy which represents the parental tent, in imitation of these Arabs.

Other tribes further to the north of the Sinaitic group are the Terabin, Tiyâhah (we must notice this name especially on account of the middle syllable, Ti-yah-ah), the Haiwât, and the Alawîn. The criminal law of these dark-skinned Arabs is still that of their forefathers, an eye-

for-an-eye; and the vendetta of Sicily is their way of applying it. The desert scene, with these Arab tribes living in tents, their flocks and herds around them, and the awe-inspiring sight of the mountains for a background, convinces the traveller that he is looking upon the self-same scene depicted in the Pentateuch—as, indeed, he is, for the East never changes. But now it is only the Jew or Christian who looks with awe at the frowning heights of Horeb; the descendant of the Arab, who imagined it to be the residence of his god, stands indifferently beside him, for he is now a Mahomedan, and his thoughts are probably running more on backsheeh than on the presence of a god on a mountain.

Chapter VII.

THE SECRET OF THE RABBIS

The numerous historians of Egypt, Assyria, and Babylonia have traced for us with some accuracy the principal events which have occurred in those countries almost from their infancy down to the present day. These works have been compiled from various sources. There are the ancient Egyptian and Chaldean inscriptions, parts of the works of ancient Egyptian and Persian writers on tablets of clay or papyrus, the monuments of the kings, and finally the works of the scribes who wrote the story of earlier traditions still current in their own times. Yet among all this wealth of ancient record it is a remarkable fact that, except in the Bible, not one hint or suggestion has anywhere been discovered of an Israelite invasion of Canaan, and our authorities, one and all, are obliged to fall back upon the Biblical narrative and reproduce it in the guise of true history. To the student and inquirer searching for truth this is most discouraging, for he can see in the Biblical account only a fabulous story of miracles unsupported by any known facts. In the narrative of the exodus we have been able to show the possibility of an element of fact, but from the time the Hebrews enter the desert their adventures become so wildly improbable that we feel we are in the land of fable. Only a brief reference need here be made to the miraculous victories of Joshua, how 300 men overcame 120,000, and the walls of a city fell down before a blast of trumpets. Tyndall has criticised Joshua's powers over nature as follows :—

In this case the sun is reported to have stood still for about a whole day upon Gibeon, and the moon in the valley of Ajalon. An Englishman of average education at the present day would naturally demand a greater amount of evidence to prove that this occurrence took place than would have satisfied an Israelite in the age succeeding that of Joshua. For to the one the miracle probably consisted in the stoppage of a fiery ball less than a yard in diameter, while to the other it would be the stoppage of an orb fourteen hundred thousand times the earth in size. And even accepting the interpretation that Joshua dealt with what was apparent merely, but that what really occurred was the suspension of the earth's rotation, I think the right to exercise a greater reserve in accepting the miracle, and to demand stronger evidence in support of it than that which would have satisfied an ancient Israelite, will still be conceded to a man of science. There is a scientific as well as a historic imagination; and when by the exercise of the former the stoppage of the earth's rotation is clearly realised, the event assumes proportions so vast in comparison with the result to be obtained by it that belief reels under the reflection. The energy here involved is equal to that of six trillions of horses working for the whole of the time employed by Joshua in the destruction of his foes. The amount of power thus expended would be sufficient to supply every individual of an army a thousand times the strength of that of Joshua with a thousand times the fighting power of each of Joshua's soldiers, not for the few hours necessary to the extinction of a handful of Amorites, but for millions of years. All this wonder is silently passed over by the sacred historian, manifestly because he knew nothing about it. Whether, therefore, we consider the miracle as purely evidential or as a practical means of vengeance, the same lavish squandering of energy stares us in the face.

How city walls were built in those days is well illustrated by Mr. Flinders Petrie's discovery of the wall of the Amorite City of Lachish, at a place now called Tel-el-Hesy. These walls, built of unburnt brick, were twenty-eight feet

eight inches thick, and no doubt high in proportion. If Jericho had similar walls, it cannot be wondered at that it required a miracle or an earthquake to push them down.

Throughout the account of this invasion it is repeatedly told how God advised and commanded his people, and our suspicions are thereby aroused that there is an underlying motive which may be discoverable. If we had simply a narrative of a horde of barbarians descending on a civilised and peaceable community and destroying everything in their path, there would be a comparison with other similar invasions known to history. But in this case we have a holy and righteous people in possession of God's own word, moral and orderly fathers of families accompanied by their women and children, priests and holy attendants, who are instructed to seize the country and murder its inhabitants. Perhaps all this may appear in a different light if we know under what circumstances it was written.

The scribes of the exile looked forward to a new foundation of the Jewish State under a *régime* of severe monotheism. They had to establish the absolute supremacy of the priesthood, and provide the priests with an authority based upon the miraculous intervention of God. It was obvious that the instructions given by the Deity could not be of recent origin. They must be put back to a remote age, and made part of the history of the people, hitherto forgotten or neglected. A close examination of Deuteronomy will show that the regulations this book contains could not possibly be applicable at the time of its supposed origin, but were eminently suited to the post-exilic period. God's authority to punish idolatry, the priests' dues, the exhortations to obey God's laws, were part of the new discipline, and could not belong to a time when there was nothing else but idolatry. In the same way the laws given in Leviticus are for the government of a people living in

cities, owning freehold houses and fields, and paying poor rates or contributions of a similar nature (chap. xxv. 35). These laws could only be the result of a long experience in a country where the people were settled, not roving nomads of the desert living in tents. But it is this inconsistency which leads to the inquiry whether the city dwellers of the historical period could be one and the same people with those fierce warriors of Joshua who burnt cities and hanged kings and massacred the unarmed inhabitants of a peaceful country.

The Jews, as we see them in history, and as we know them to-day, are not a cruel or bloodthirsty race; in fact, the sight of blood is more revolting to a Jew than to any other human being, hence their horror of eating food with the blood in it. Murders are extremely rare among the Jews. But the scribes had to show that a race of monotheists were the rightful owners of the country, and were authorised by God to stamp out idolatry, so they made Joshua and his followers the owners of the land by right of conquest. "So Joshua took the whole land according to all the Lord spake unto Moses, and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes" (Joshua xi. 23). From this the Babylonian Rabbis were able to teach that Palestine is the true land of the Jews, to which they must always pray to return, and where Yahveh alone was to be worshipped with sacrifices. We shall see presently what the real origin was of those incidents which appear with so much detail in the book of Joshua. Canaan was a land which had been the battle ground of contending nations ever since we know its history, invaded now from the North, now from the East, and now from the West. The earliest Canaanites of the cities were themselves strangers in the country.

This people, a white race, had in remote times settled

in the country, and when we first get a glimpse of them it is from Babylonian records of 3800 B.C.

Sargon I., King of Agade, and first king of the Babylonian Empire, describes Palestine on one of his monuments as the land of the Amorites (Sayce, *Patriarchal Palestine*), and at a later period we find portraits of Amorite prisoners on the wall sculptures of Egypt. The Egyptians depict them as a fair people, with blond or reddish hair and blue eyes. When we know how to unravel the tangled mass of Biblical record and separate the wheat from the chaff, some valuable information results which we shall show agrees with the independent records of the Egyptians, and secrets which have been hidden from all except a few of the initiated are disclosed. We see in the Bible that the Amorites are often mentioned in the early history of the Jews, as are also the Hittites, and then both disappear in an unaccountable manner. The legend of Abram mentions that he was confederate with three Amorite chiefs (Genesis xiv. 13). Joshua is represented as complaining to God: "Wherefore hast thou brought this people over the Jordan to deliver us into the hand of the Amorite to cause us to perish?"

Evidently the enormous force which we are told Joshua led had to reckon with these Amorites.

A study of ethnology leads to the conclusion that these people were the blond or red-haired white race, the Amurra or Amurru we hear of occasionally in the Egyptian campaigns in the direction of the Amanus mountains.[1] That the Amorites were Caucasians in appearance and physique leaves no room for doubt, and some of their habits and forms of worship point to their being a Keltic sub-race. In the accompanying illustrations

[1] See Appendix, Note I.

we reproduce, by permission of Professor W. Flinders Petrie, photographs of casts he has made from sculptures in the Egyptian tombs. These portraits of Amorite prisoners of war belong chiefly to the period of Seti I. As a rule, the Amorites wore full beards, but the upper-lip was shaved. The hair was cut short, and over it was worn a military cap (see figure 64), bound with a fillet or band. Figure 121 is a refined face. The shape of the head and the features generally remind us of the fair type of modern Jew, and have some resemblance to the Scotch, if we imagine a reddish colouring for the hair, and blue eyes. In figures 146-148 the aquiline nose is a marked feature. In No. 63 a cap, fitting close to the head, but without fillet, is noticeable. It has been remarked that, wherever these people have been, their cromlechs have been found always built of stones[1] arranged in their peculiar manner. Added to this we find even now remains of their ceremonies associated with fire and their ancient sacrifice of children and human victims to Molech. In Scotland, Sweden, Brittany, and Spain superstitions still survive which can be traced to Amorite forms of belief, and even the type of the Amorite can be distinguished in the population. These resemblances in Europe to certain forms of Jewish belief have led to the vague notions about the "lost tribes" which we sometimes hear. In fact, fire worship has left strong traces in Judaism. The appearance of God on a mountain in a bush of fire, the actual fire worship (Isaiah xxvii. 9, Deuteronomy xvii. 3), and the prohibition to touch fire on the Sabbath, the burnt-offering, and the fire (lamp) always kept burning in the Temple, all point to an ancestral fire worship. There are ancient traditions of a mountain in the Caucasian

[1] See Appendix J.

PLATE NO. 6.—TYPES OF AMORITES.

To face p. 108.

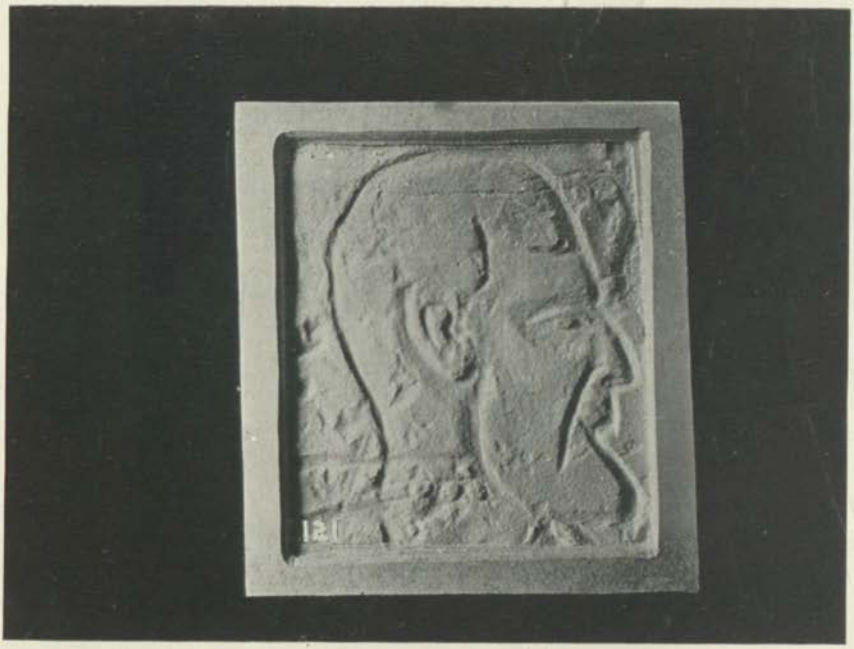


PLATE No. 7 —AMORITE FROM MEROM.

PLATE No. 8.—AMORITE.

To follow Plate 6.

PLATE NO. 9.—AMORITE (*see p. 108*)

To face p. 109.

range from which fire issued, and which was therefore thought to be supernatural and was held sacred. We do not think it was of volcanic origin, but in all probability a burning vapour from a deposit of petroleum oil.

Medals have been dug up in these mountains showing a representation of a flaming mountain, at the foot of which is a grotto. This is the origin of the Greek Zeus Cassios, the Caucasian Jupiter; and the Greeks also associated fire with their god.

The first stage of Amorite extension southward was their settlement in the Lebanon. The source of the Jordan is in the anti-Lebanon, and many other rivers of Palestine take their source in these mountains. The melting snows make the waters delightfully cool and refreshing in summer —a fact referred to by Jeremiah, chap. xviii. 14.

The name Lebanon is of supreme importance in the origins we shall now trace. In Hebrew "white" is Lobo, and a white spot is Lebono, a name given by the Amorites to these mountains because of their snowy heights.[1] Hence the Egyptians called these people the Lebu. Long residence in the mountains, combined with the reputation the Amorites had obtained for their fighting qualities, caused them to be known as "old lions," and a separate word having this meaning appears in the Hebrew language as "Lobeah"—the old lion. Therefore the lion is the crest, the totem of Judah (in Hebrew Yahudeh), celebrated in song and tradition as "the lion of Judah." The Hebrew language has another word for lion, meaning the ordinary lion, the lion of the Caucasus, and this word conveys a no less remarkable meaning. It is "Ayria" (אַרְיֵה Ah re yih). It is strange to find that both these words survive at the present day as the names of Jewish families, Löwe and Aria. We

[1] Some authorities say because of their white chalk cliffs.

will not dwell on the obvious significance of the word Ayria. Other Caucasians, the Persians, claim the lion as their emblem, and we see it again in the origin of the Sphinx. Students of orismology may trace these names in every European nation, and they will find numerous families whose armorial bearings have the lion of Judah, their tribal totem. Leo, Leon, and the old German Lewo are all words derived from Lobeah, the lion of the Lebanon.

We return to the word used by the Egyptians when describing these people of the Lebanon.[1] With all deference to the opinion of some learned anthropologists who consider the Lebu were a North African race of indigenous whites, we think all the indications point to the spread of the Lebu along the Mediterranean coast from their original home, the Amanus mountains.[2] We think a study of the types of prisoners taken by the Egyptians in their wars against the Libyans shows unmistakably the features and colouring of the Amorites, and, as we have seen the direction of their emigration was from the Amanus to the Lebanon, so we should expect to find them in other mountain ranges along the coast. In this manner they can be traced in history as the founders of Carthage and other commercial cities which led them to the countries of Western Europe. Here, then, may be the origin of those settlements on the shores of even the British Isles which introduced Amorite forms of worship; and we see in the cromlechs of the Druids the very same arrangement of stones which is characteristic of the Amorites of Palestine.

We are told that when the Hebrews were driven out of Egypt they attempted to settle in Canaan, where they encountered the Amorites, the people of the hills. Joshua

[1] In the sculptures of Seti I. the Lebanon is called Lemanon, showing the interchangeable M and B of the Coptic; the people are also called Rot-en-nu. See Appendix, Note K.

[2] Plate No. 20 shows the direction of this emigration.

xvii. 17, 18, states that the invaders found it difficult to dispossess certain hill tribes because they had chariots of iron. Again in Judges i. 19 it appears that they could not drive out the inhabitants of the valley also because they had chariots of iron (and the scribes added "although the Lord was with them"). Nevertheless, Joshua boasted (or his scribe did for him) that he smote the kings of the Hittites and the Amorites, and took their country (Joshua xii. 7 and 8). Let us now turn again to Egyptian history, and see what the Hittite power was.

These people were known to the Egyptians as the Kheta; the Babylonians called them the K'hatti. In the British Museum we can see some clay cylinders of Tiglath-Pileser I., King of Assyria, about 1100 B.C., describing an expedition against them and the defeat of 4,000 of their soldiers. But the Egyptians had an earlier acquaintance with the Kheta.

An Egyptian governor in Palestine about 1400 B.C., named Alashia, wrote on a tablet (one of those discovered at Tel el Amarna) begging the King of Egypt not to make any treaty or league with the kings of the Khatti or Shankhar. From Damascus, Tyre, Beyrut, in the north, and from Jerusalem, Ashkelon, and many other cities in the south, came warnings to King Nammuria (Amenhotep III.) of the revolt against his authority. But the Egyptian king was unable to stem the tide, and after his death Palestine was totally lost to Egypt by Amenhotep IV., just as it had been previous to the reign of Throthmes III. in 1461 B.C. Throthmes had been obliged to undertake a long and arduous campaign against the Hittites and their allies, and temporarily recovered the country after his victory at Megiddo, where the King of Kadesh was completely defeated.[1]

[1] The principal cities occupied by the Hittites and Amorites in the fourteenth and thirteenth centuries B.C. are shown in Plate No. 21. The crossed swords indicate battles.

A curious incident recorded of that battle was the breach of discipline by the Egyptian soldiers in going after plunder instead of following up the enemy.

It was Seti I. (1326–1300 B.C.) who now embarked on a new campaign over the same ground as his predecessor Throthmes III. As on the previous occasions, the real struggle was between the Egyptians and the Hittites. Palestine was merely the battle-ground of two great races, and the cities of the land were the fortified trading-posts of the Amorites, whom we may consider the pioneers of the Hittites. The situation was very like what we have seen in modern times in India: a number of petty native kings constantly fighting among themselves; then the arrival of white traders, who build protected posts, which grow in time to be fortified cities. These strangers, the Amorites, could defend themselves against the attacks of the natives; but when the Egyptians attempted to seize the country they appealed to their kinsmen, the Hittites, for help. The Egyptians could not allow the Hittites to take permanent possession of the country either, and so it happened that sometimes the Amorite cities were tributary to Egypt, at others in a position of semi-independence under Hittite protection. Meanwhile the natives were buffeted about between two masters, and treated as a subject race by both.

Seti I. was an able and warlike king. One of his inscriptions states that "his joy is to undertake the battle, and his delight is to dash into it. His heart is only satisfied at the sight of the stream of blood when he strikes off the heads of his enemies. A moment of struggle of men is dearer to him than a day of pleasure. He slays them with one stroke, and spares none among them. And whoever of them is left remaining finds himself in his grasp, and is carried off to Egypt alive as a prisoner" (Brugsch, *Egypt*

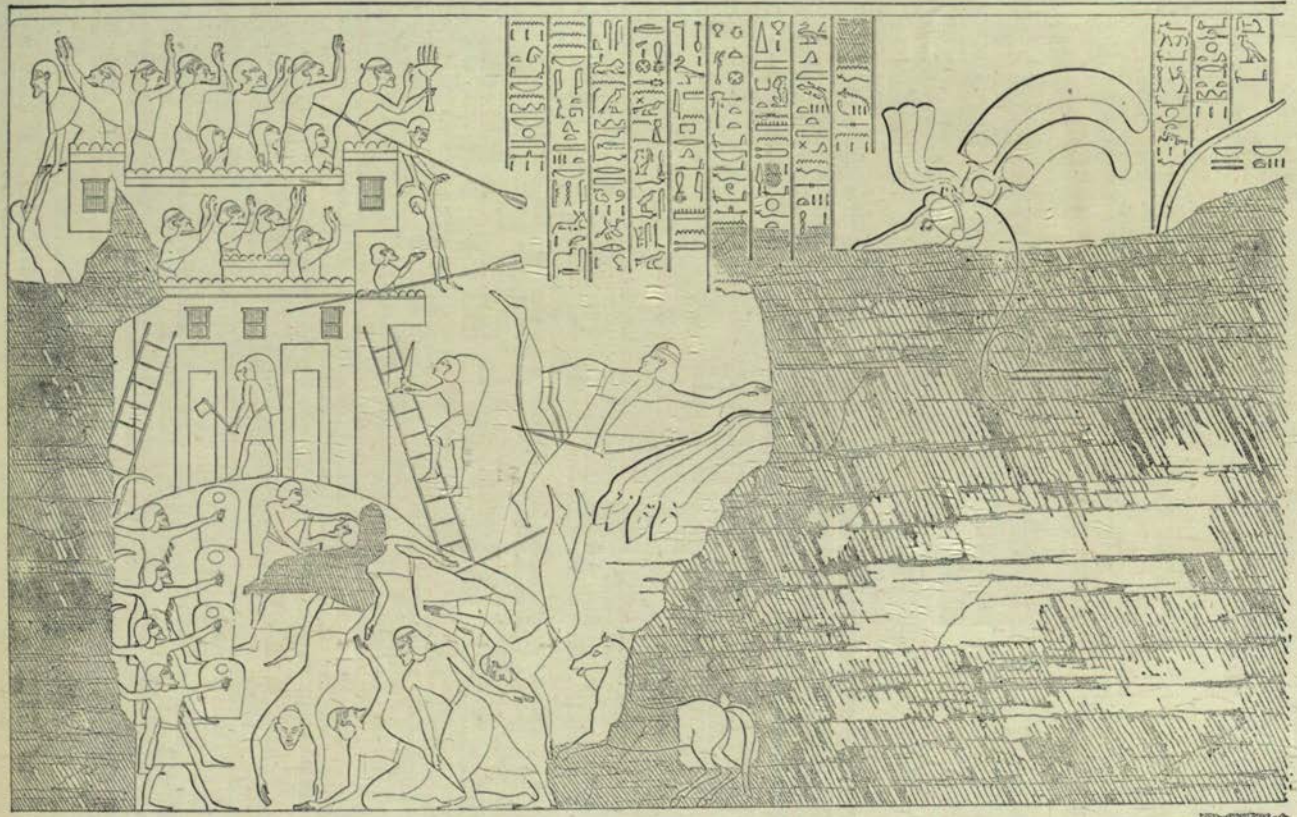


PLATE No. 10.—ATTACK BY EGYPTIANS ON AN AMORITE CITY.

To face p. 113.

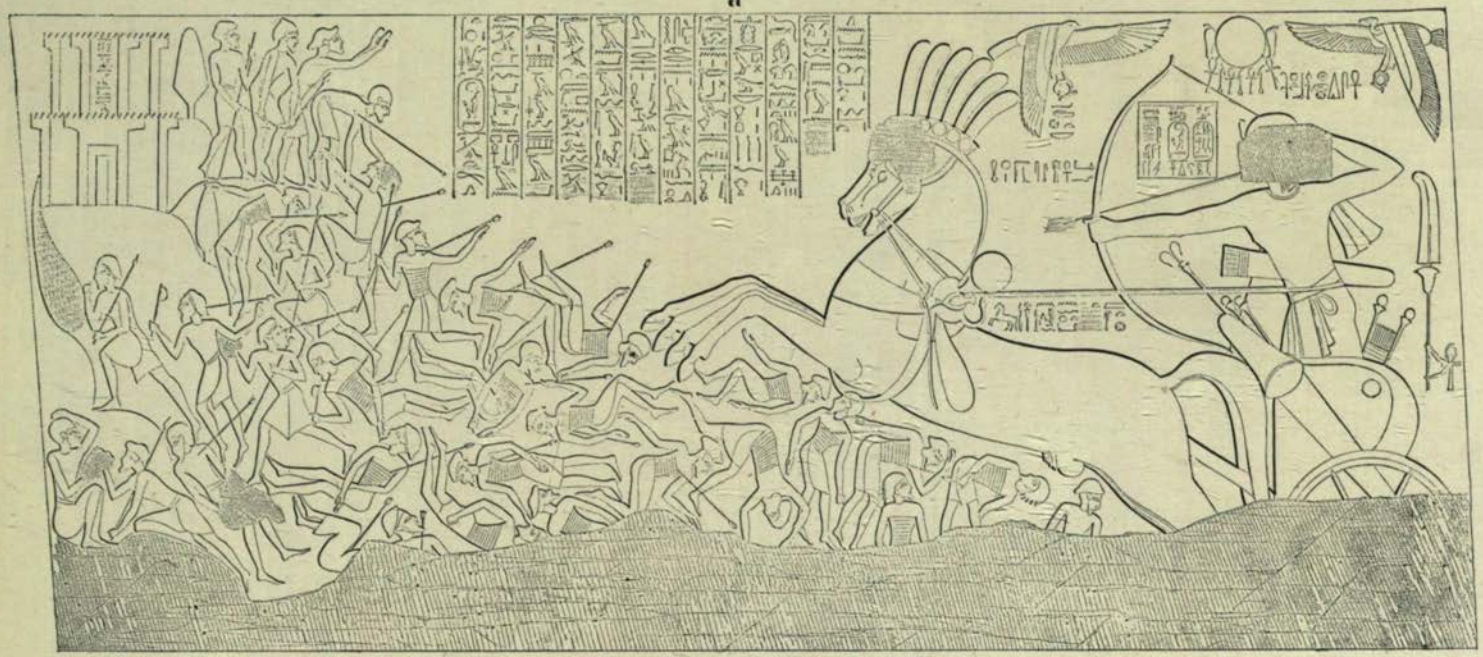
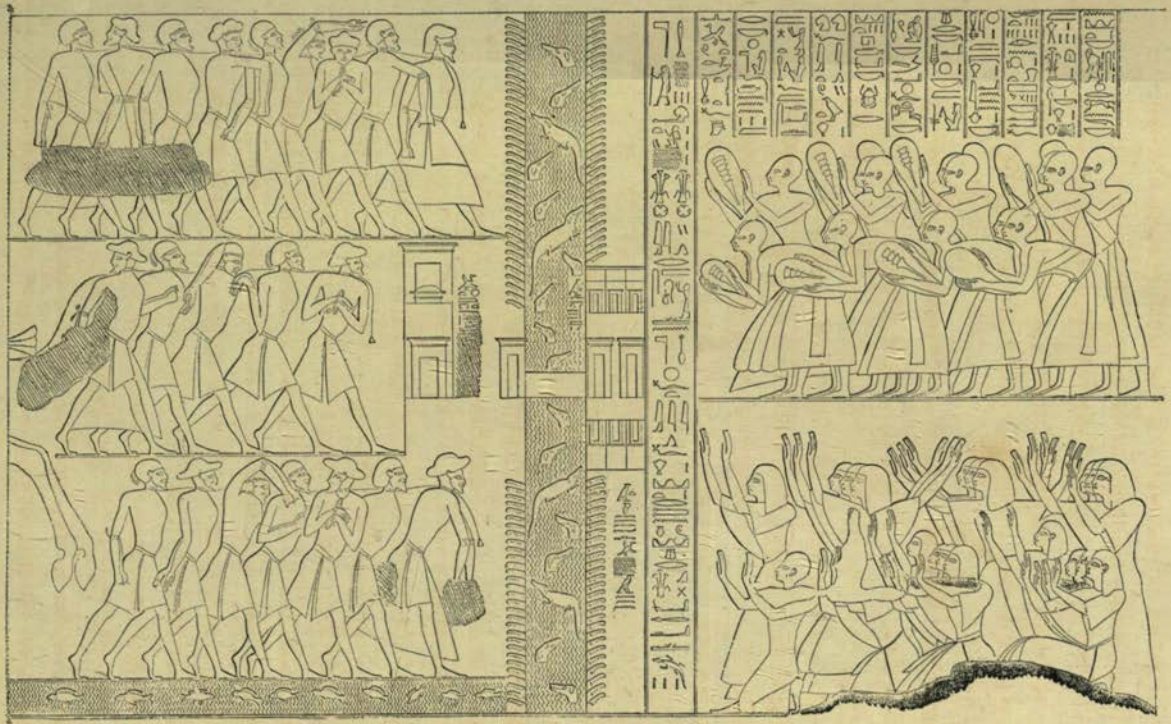


PLATE NO. 11.—CAPTURE OF AN AMORITE CITY BY A LAKE.

To follow Plate 10.



THEBEN

Karnak. Grofser Tempel. Nördliche Aufsenwand.

PLATE NO. 12.—AMORITE PRISONERS TAKEN TO EGYPT.

To follow Plate 11.

Under the Pharaohs). Seti's wars in Palestine and elsewhere are depicted on the walls of the great hall at Karnak, and our illustrations reproduce two scenes from them. In Plate No. 10 we see a fortified city of Kanana defended by Amorites, who are represented in the attitude of surrender or begging for quarter. The Amorite style of dress is very distinctly drawn.

In Plate No. 11 the Amorite defenders of a mountain near a lake take refuge in a fortified town, and the hieroglyphics say the place is in the Lemanon, and the enemy are the Rotennu. In Plate No. 12 we see the return of Seti I. to Egypt with spoil and captives, Amorites, Lebu, and Rotennu. As they approach a canal, indicated by crocodiles and fishes swimming in it, the nobles and the priests of Amen-Ra come forward to meet them at a bridge leading to a temple or fort. Seti's invasion was carried as far as Kadesh on the Orontes, a Hittite stronghold which he carried by surprise; and on his monuments there are long lists of the countries and cities captured. It is evident that at this time all Palestine was brought under Egyptian rule again.

The successor and son of Seti I. was Ramses II. Quite at the beginning of his reign war against the Kheta recommenced, and the Egyptian army advanced through southern Palestine to attack the Hittites at Kadesh, capturing numbers of Amorite fortresses on their way. On the northern gate-tower on the west side of Karnak the names of these fortresses are recorded, and from what have been preserved we can make out Shalama, or Salem; Maroma, or Merom; Aiu-Anamim, which is Anim or Euannim; Dapur in the land of the Amorites, the well-known fortress on Mount Tabor; the town of Kalopu on the mountain of Beth-anath (Brugsch, p. 279).

After fifteen years of fighting the Kheta concentrated

their allies at Kadesh on the Orontes, the same place which had been the scene of their defeat by Seti I.; and in 1309 B.C. a battle was fought there which is claimed by the Egyptians as a victory. For reasons which will presently appear, we quote part of the famous poem of Pentaur, in which an Egyptian poet describes the wonderful feats of Ramses: "Behold they were at the lake of the land of the Amorites, with horses and riders as many as the sand [inscription at Karnak]. So exceeding great was the number of the people that was with him [the King of the Kheta]. They passed over the ditch which is to the south of the town of Kadesh, and they fell upon the army of Pharaoh, which entered in without having any information." But the poet says Ramses was equal to the occasion. Single-handed, he fought 2,500 chariots and defeated them! He simply called on his god, his father Amen, who gave him his hand and said: "My protection is with thee; my face is with thee, Ramessu, loved of Amen; I am with thee; I am thy Father; my hand is with thee; I am Lord of might," etc. Then the enemy was paralysed with fear, and cried out: "Never was a mortal this, the which is among us. It is Sutekh, great of might; it is Baal in the flesh." Thus the Egyptians secured a miraculous victory. Our illustration, Plate No. 13, is from the Ramesseum at Thebes. In the right-hand top corner are the fortifications of the city with battlements thrown out. A double moat, supplied with water from the river, surrounds the fortress, and just below is posted a body of Hittite infantry in reserve. Opposite to them, on the other side of the river, the Egyptian chariots have charged and driven the Hittite chariots into the water. Their comrades on the opposite bank help them out, and we see one, mentioned in the description as the prince of Khilibu, being held head downwards to expel the water and restore animation.

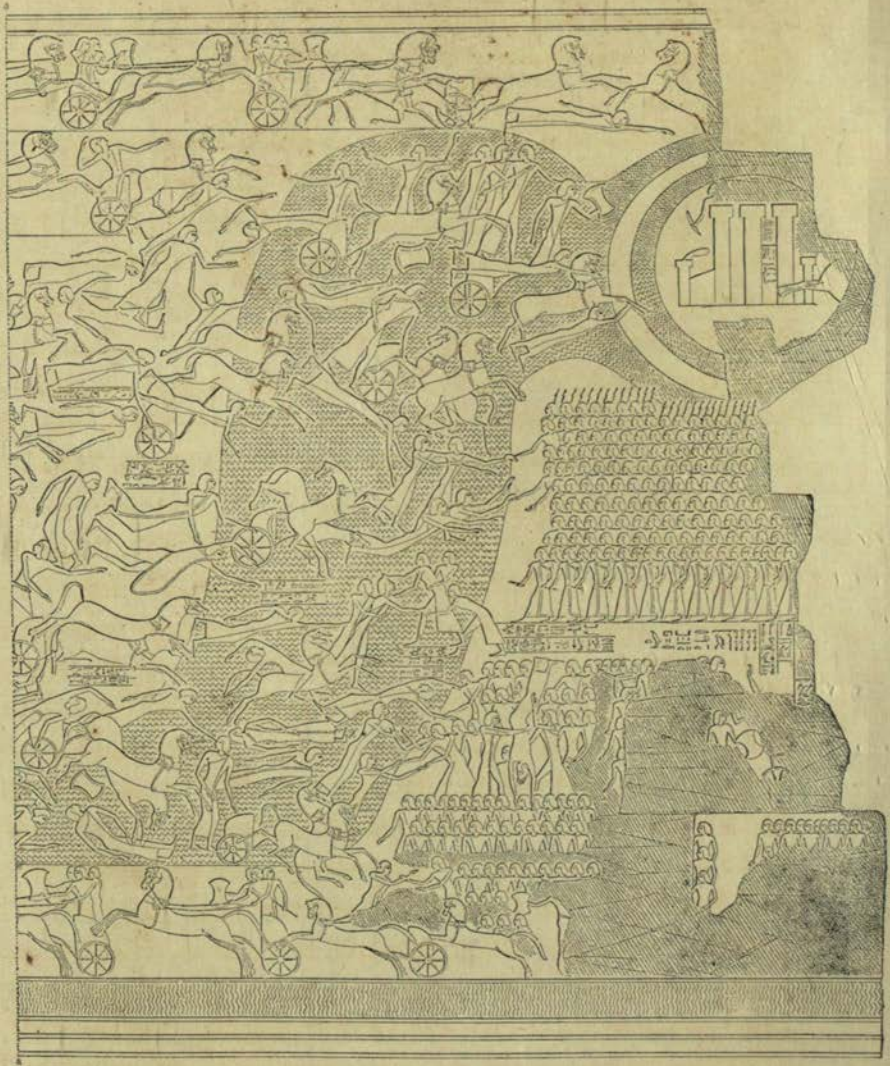


PLATE NO. 13.—BATTLE OF KADESH, 1309 B.C.

To face p. 114.

The correct formation and uniform dress of the Hittites shows strict discipline. Their men are invariably clean-shaved. We do not see the Amorites in the picture, but the inhabitants of Kadesh are known to have been chiefly Amorite (Birch, *Egypt*, p. 116). The Hittite king is referred to as Kheta-sar, which is evidently not a name, but a title, and may, perhaps, be the origin of Kaisar and of the abbreviations Sire and Sir. This great battle ended the war. By a treaty of peace (now in the British Museum) the Egyptians and the Hittites each agreed to respect the territory, the rights, and the gods of the other; and the whole of Palestine was apportioned between the two Powers, the Kheta admitting the sovereignty of Ramses over all territory south of the Nahr al Kalb, or Dog-river, near Berut in Syria; and the region north of it was to be Kheta territory for ever (E. Wallis Budge). Thus all Palestine came under either the Egyptian or the Hittite. To seal the friendship Ramses took a Hittite princess as wife some years subsequently.

From the above short summary of events in Palestine between 1461 B.C. and 1300 B.C. it will be seen there was no room for any other great conqueror of Palestine to appear on the scene. The fighting is always between the Egyptians and the Hittites, and if this people were powerful enough to stand on an equality with the Egyptians, we may be sure they could resist any other invader. After Ramses II. came Menepthah, the events of whose reign we have already mentioned in the story of the Exodus. Menepthah was succeeded by four kings who reigned successively for a few years each—twelve years in all; and in 1202 B.C., when Ramses III. succeeded, the Hittites were again active. The land of the Amorites was once more the scene of a great concentration, and the allies advanced to the very frontiers of Egypt, where they met

with defeat; subsequently the Egyptians invaded Canaan and took a number of cities. At Medinet-Abu there are portraits of princes taken prisoner by the Egyptians in this war which we reproduce in Plate 14 from Rosellini.

No. 7. A prince of the hostile race from the country of the Sceto, captured alive (Sheta or Kheta).

No. 8. A prince of the hostile race from the country of Omar (Amorite).

No. 9. A great man from the enemy's fighters from the foreign land of Tekkaro (northern shore of Mediterranean).

No. 10. From the land of Sciairotano (Sardinia) of the maritime people.

No. 11. A great man of the enemy's fighters from Scia.

No. 12. A representative of the foreign land of Tuirscia (Etruscan).

Note.—There is some doubt about the identification of No. 9. Wilkinson considers the Tekkaro to have been Pelasgians; but it is agreed they were a people from Asia Minor and appear to resemble the Amorites. Nos. 7 and 8, the types of prisoners taken in Palestine in 1200 B.C., agree with the earlier portraits of the reign of Seti I., showing that the enemies of the Egyptians in these wars were always the same people.

How, then, can we account for the very circumstantial history of the invasion of Palestine by Joshua? By the simple alteration of one word. For "Israelites" we should read "Egyptians." The bloodthirsty Seti I. has his counterpart in Joshua. God's commands to exterminate the people of the land were Seti's commands. The battle that Throthmes III. fought at Megiddo is to be found in Joshua ix. or x., where Megiddo is called Makkedah. Ai and Taanach, places captured by Throthmes, will be found in Joshua viii. 28, 29 and xii. 21.

The various battles at Kadesh are confused in Joshua xi. and xii. In Joshua xi. 4 we have the very words of the Egyptian poet, and the description of the battle at the waters of Merom is the writer's version of the affair at the lake of the Amorites. The miraculous powers bestowed on Ramses by his god no doubt suggested to the priestly

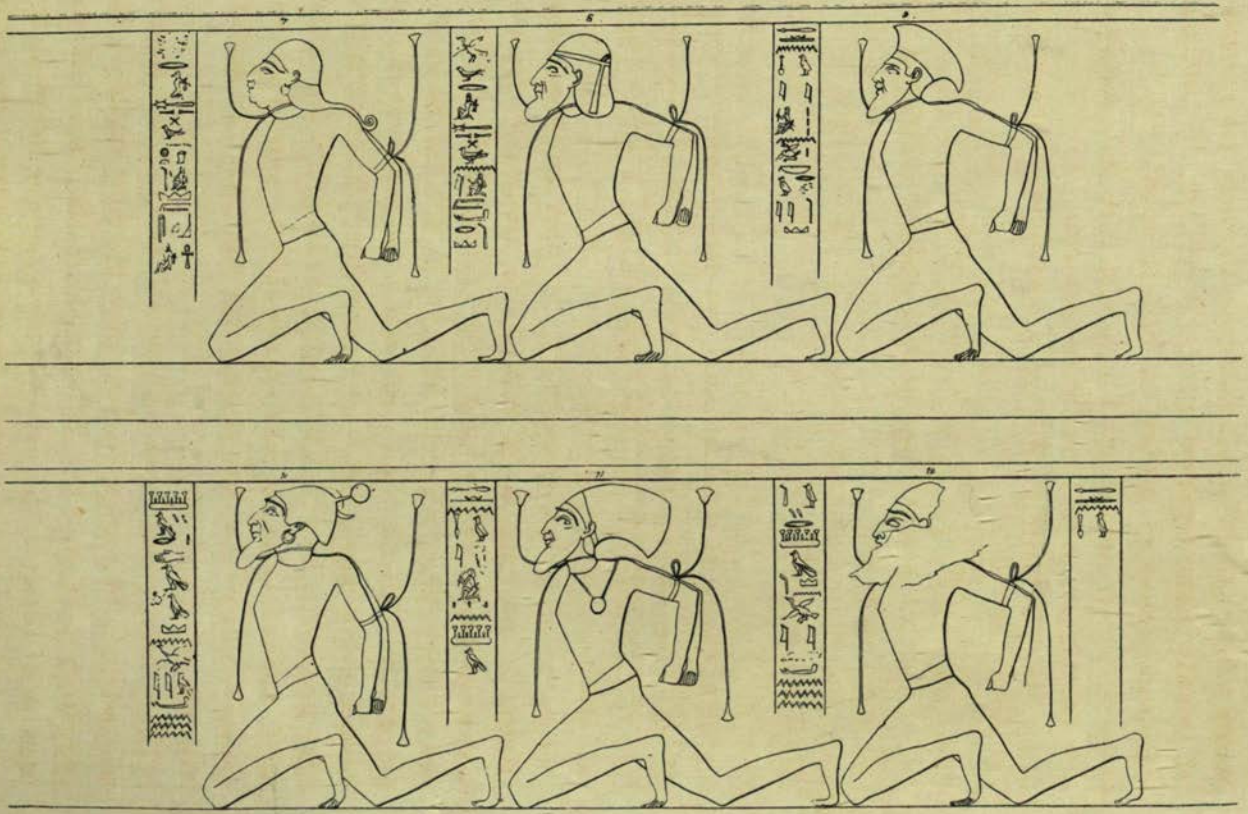


PLATE No. 14.—PORTRAITS OF CHIEFS CAPTURED BY RAMSES III.

To face p. 116.

authors of Joshua the idea of the Deity's intervention and assistance. The revolt of Syria from Egyptian rule may be vaguely referred to in Judges i. In Judges iv. 6 there seems to be an account of another battle of Kadesh, although here the mention of the river Kishon rather points to Megiddo. If we identify Joshua and his host with the Egyptians, whose history the scribes appropriated, where are we to look for the ancestors of the Jews, and what part did they play in the struggle for the possession of Palestine? We have before us the certain knowledge that the Yahuds established their rule at Jerusalem soon after the war of Ramses III.; and, as they were the people from the Lebanon, it is clear they were also in the alliance formed by the Hittites against the Egyptians. At the head of that alliance or confederation we find, in Joshua xi. 1–5, a certain Jabin, and in Judges iv. 3 it appears that this same Jabin, who reigned at Hazor,[1] had nine hundred chariots of iron. It was he who brought the allies to the waters of Merom to fight Israel, *alias* the Egyptians; and there can be no other explanation than that Jabin was the Hittite king. The writer of the story calls him King of Canaan in Judges, and King of Hazor in Joshua; and, as the Hittite king, either title would be permissible. No other king in Palestine at that time could have been important enough to send to the kings that were on the north, in the hill country on the east and on the west, and to all the others named in Joshua xi. 2 and 3, and assemble them for war. At first sight there is nothing familiar to us about the name Jabin. It does not occur in the Egyptian records, nor elsewhere in the Bible. It is an unusual name, and, considering the importance of this king, it is strange that nothing whatever should be known about him.

[1] According to Petrie, Hazor or Huzor is the cuneiform Khazura, now Hadireh—6 miles W. of Merom. (*History of Egypt*, vol. ii., page 327.)

Perhaps it will help us when we remember that in the Coptic the letters "b" and "m" are interchangeable, and that, instead of Jabin, we may read "Jamin."

In Hebrew and Arabic, tribes and races were commonly named after some chief or ancestor, as is still the case with the modern Arabs. "Son" in Hebrew and Arabic is "ben," and therefore the Arabs have tribes called the Beni-Adam, the Beni-Hemad, the Beni-Sukhr; and they call the Israelites the Beni-Yisroel. For the same reason the sons of Jamin would be the Ben-Jamin. The connection of Jamin's people with Hazor is proved by Nehemiah xi. 33, where it is stated that the Benjamin dwelt at Hazor, which must correspond with the Hittite capital at the time of Seti I.

We find in the Bible many references to the fighting power of the Benjamin, and we find them also always in alliance with the Yahuds. Together these white races held in subjection the coloured people, the natives of Canaan. Together they opposed the Egyptians and fought for possession of the country, sometimes with the help of native allies and sometimes with the natives against them. When the Yahuds were attacked at Jerusalem (2 Chronicles xiv. 9) by the native races in greatly superior numbers they would have been overwhelmed but for the Benjamin who came to the rescue with 280,000 men, and a great battle was fought in which the natives were routed.

Judah and Benjamin are the Amurra and the Kheta of the Egyptian monuments, the Amauri and Khatti of the Assyrians, the Amorite and Hittite of the English translation; and we are even fortunate enough to possess also the actual portraits of the Hittites, most carefully copied from life by Egyptian artists and reproduced in the casts of Professor W. Flinders Petrie. In No. 53 we have a pronounced Jewish face. Nos. 13–15 are characteristic

PLATE No. 15.—HITTITES.

To face p. 118.

PLATE NO. 16.—HITTITES.

To face p. 119.

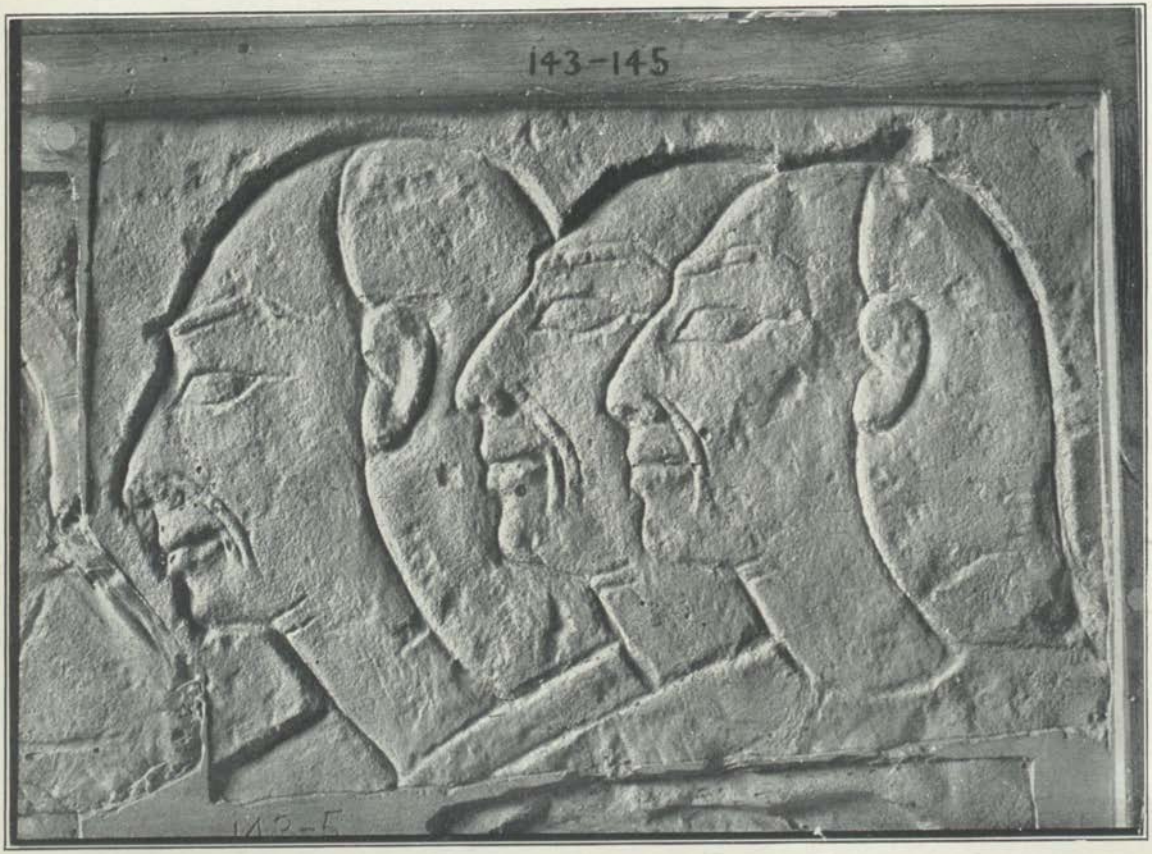


PLATE NO. 17.—HITTITES.

To follow Plate 16.

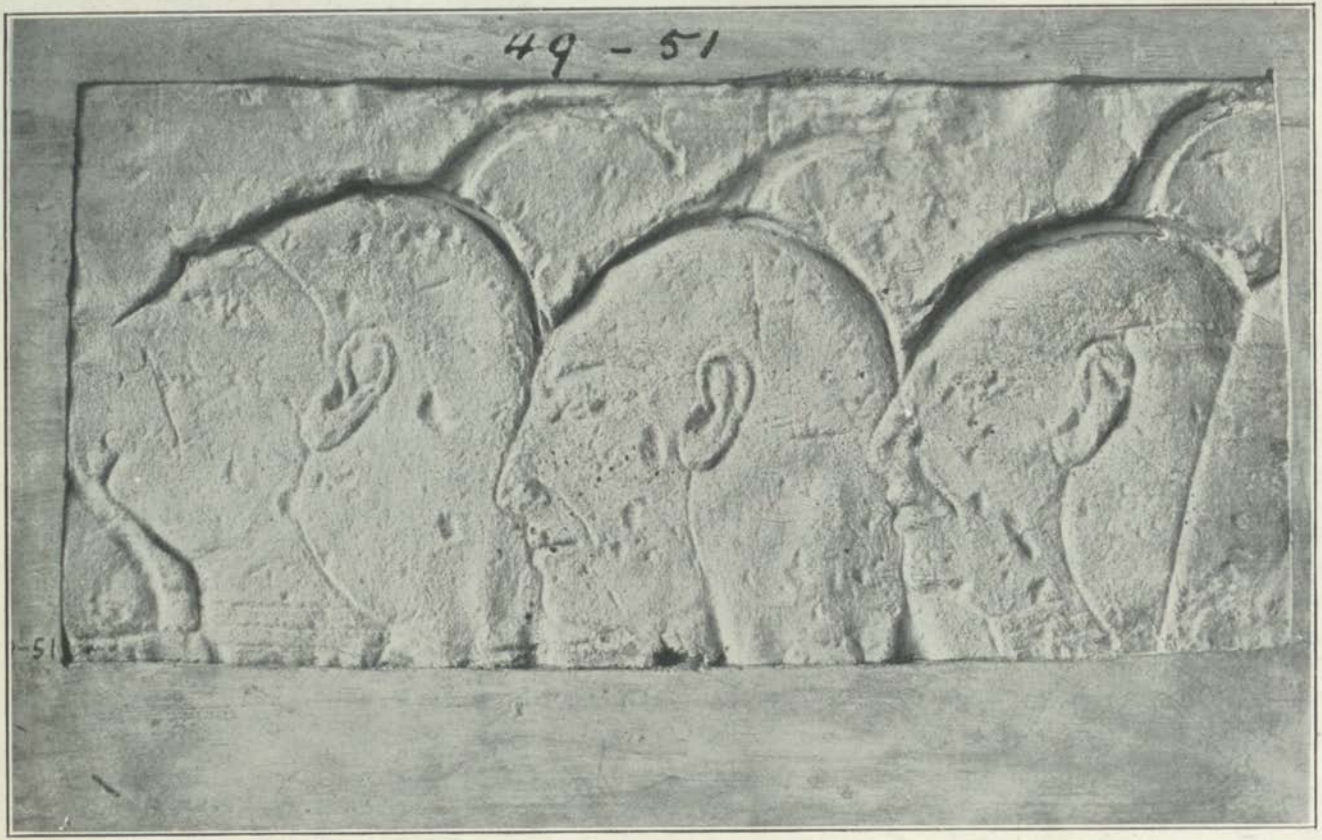


PLATE NO. 18.—HITTITES.

To follow Plate 17.

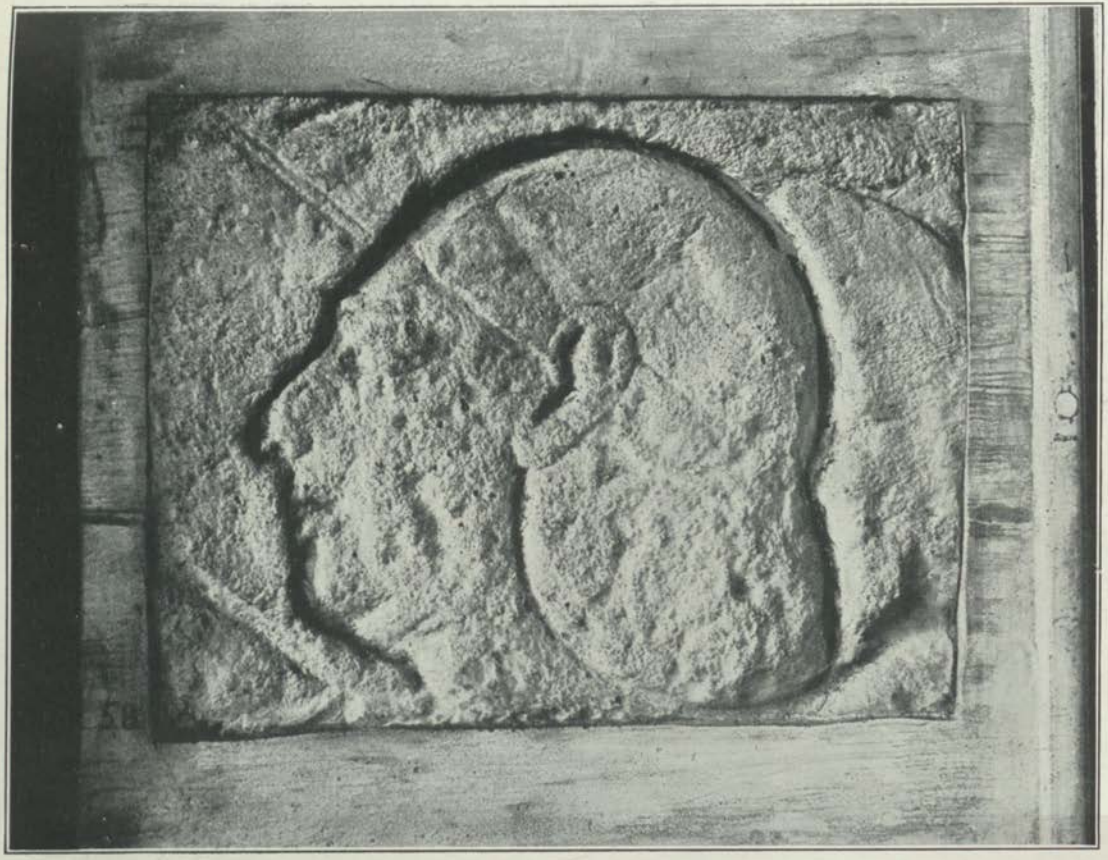


PLATE NO. 19.—HITTITE CHIEF.

To follow Plate 18.

Jewish types, and 143–4–5 are more hardened types of young Kheta soldiers. Allowance must be made for the absence of beard and hair, for the "regulation cut" in the Kheta army appears to have required the free use of the razor. We add a larger photograph of Nos. 143–4–5, in order to show quite clearly that the lines from the nose downward are not a moustache of slender Chinese proportions, as some authorities have suggested; and in Nos. 49–51 it will be seen that the alleged pigtail is a spike fixed in the military cap they all wear. The cap was no doubt of some perishable material, perhaps leather, as no remains have ever been found of Kheta helmets. No. 58 is the portrait of an older man, a chief or officer of rank. His military cap is of the Amorite pattern. That the Hittite type of 3,500 years ago has become somewhat modified in their present descendants is of course to be expected; but we claim that there is a distinct tendency observable in the present-day Jews living under more favourable conditions to revert to one or the other of the ancestral types of the warlike Kheta or Amurri. Among the prophets there was at least one man who knew the truth about the origin of his race. It was Ezekiel who said: *Thy birth and thy nativity is of the land of the Canaanites; the Amorite was thy father, and thy mother was a Hittite.*

The confusion of these Caucasian races with the Israelites is due to the traditions of two entirely separate peoples having been merged into one history by the scribes. In Chapter I. we have shown that they had different gods, who were often hostile to each other. In Joshua and Judges the events are described from the Israelite point of view. In Kings and Chronicles it is the Amorite and the Hittite who have adopted the name of Israel, or more probably Ezra and his colleagues could find no other way of making a consecutive history out of the traditions they

had before them. The Hittites, like the Amorites, came originally from the tablelands of Asia Minor, whence they descended into Syria, Media, and Mesopotamia, and in 2000 B.C. swept down on Babylon. They were the dark-haired people of sturdy medium stature and rather short legs that we see in many types of Jews. Their remote ancestors were perhaps troglodytes, and in the Taurus mountains there are still caves to be seen which were inhabited by a prehistoric people. Another branch of the race emigrated westward, and can be recognised in Greece, Italy, and Spain. Ousted from Babylon by later invaders, they established their Empire in Northern Syria, where we have found them at war with the Egyptians. With their neighbours and allies, the Amorites, they seem always to have been on the best of terms, and no doubt they had language and religion in common long before both races colonised Palestine.

The Hittite writing was a peculiar hieroglyph, their own invention; but a careful comparison with the Cypriote script shows the latter to be a simplified form of many of the Hittite signs. The transition from Cypriote to Old Greek and Phœnician is easily recognisable. Just as we can trace the Hebrew script to this source, so it will be found to be with the Hebrew language, however distasteful it may be to supporters of Ezra's version of Jewish history to make that discovery. The Jews have been classed with the Semites because their language, Hebrew, belongs to the Aramean group, which includes the Punic and Arabic tongues; but as a race they are ethnologically distinct, and have always kept themselves uncontaminated with Arab or Ethiopian blood. The error began by the acceptance of Bible genealogy, which makes Shem, a son of Noah, the ancestor of the Hebrews, the Arabs, and the Assyrians; while another of his sons, Ham or Cham, is the ancestor

of the black races of Africa and the coloured people of Egypt. This purely fantastic genealogy is responsible for a modern classification which is as unhistorical as it is unscientific.[1]

Latham points out that the inhabitants of Armenia resemble the Persians, but are of more massive figure. They have been likened to the Jews, the Turks, and the Afghans. In the towns they show great commercial aptitude, and with the Jews and Parsis, both strangers to the country to which they naturally belong, may be classed among the communities who more especially attach themselves to the business of the banker and merchant rather than the soldier, sailor, and agriculturist. Before their conversion to Christianity the Armenians were more or less fire worshippers (*Descriptive Ethnology*, vol. ii., p. 71). Latham's otherwise very complete work on ethnology has, however, nothing to say about the origin of the Jews. He wrote in days when it was rank heresy to suggest anything not conformable with the Bible version, so he simply remarks that he failed to find them as a pure Jewish population on a Jewish soil, and limits himself to saying "that in a general way their history and distribution is understood."

Unfortunately, Latham's researches into the origin of the Armenians stopped there, as he had no special reason for considering the influence of the Taurus tribes on the history of the world. Yet that influence has been of the greatest importance.

[1] How the language of the Yahuds came to be known as "Hebrew" is another question. In colloquial parlance, the modern Yahuds call their language Yahudish, germanised into "Yiddish," and the Yahudeh himself is now a Yid or Yiddisher. "Hebrew" is a name given to the Yahud language since Ezra confused the history of the Hebrew people with that of his own race. The modern Jew is led to believe that he is the Hebrew, the Israelite, and the Yahud all in one.

The Taurus range stretches along towards the Caucasus chain, which is, in fact, an arm of the Himalayas; and in ancient times there lived in these mountains a warrior race called Chettris, whence we derive many modern names—the C'hasas, C'hasyas, and Cossias. The sketch map, Plate No. 20, serves to show the original home of the Hittites and Amorites, and the direction of their migration westward and southward. In a map, Plate No. 21, we see the chief cities of Palestine, and marked with crossed swords the places where battles took place at various periods. In the Sanscrit the Taurus range was called the Chasagiri, which is rendered "the mountains of the C'hasas." By following the latitude 37 N it will be seen that the mountain chain extends eastward continuously from the Taurus to the Hindu Kush, and along the whole length its original inhabitants were the Indo-European peoples by whom Europe was afterwards populated. They were known as the Cassi, who inhabited the Coh-Cas; hence Europeans are Caucasians. These same Cassi were also identical with the invaders of Babylonia, the C'hatti, the Egyptian K'heta, now called Hittites (the K was no doubt a guttural prefix). As soon as we know this many things of obscure derivation suddenly become clear.

From Hindu writers a great deal can be learned about the ancient inhabitants of these mountains; but for our present purpose we must confine ourselves to the share the Hittites have had in Jewish origins.

That curious combination of human head, eagle's wings, and bull's or lion's body, the Babylonian and Egyptian Sphinx, called by the Jews the Cherubim, was the invention of these mountaineers. They had the habit of naming their mountain ranges after various beasts, either because of a fancied resemblance in outline to a bull, a lion, an eagle, or a goat, or because those animals frequented

PLATE No. 20.—MAP ILLUSTRATING MIGRATION OF HITTITES.

To face p. 122.

PLATE No. 22.—ANCIENT CAUCASIAN COINS AND MEDALS.

(Reproduced from the collections of Liebe, Goltzius, Noseius, and others. From a work by Dr. Wells published in 1804.)

1. A medal of Scipbion, showing a triad composed of a lion, a hart, and a serpent, the classical "chimera." These animals are the representatives of the three highest peaks of the Caucasian mountains. The reverse shows an eagle with a wreath, the emblem of Mount Eagle.—2. A medal of Tarsus. The warrior-king standing on the back of a horned lion.—3. The same. The attitude is suggestive of discourse or explaining the law.—4, 5, 6, 7, 8, 9. The triquetra, or three in one. In the centre the face of the god Sandon, the sun. The ears of wheat are his gift. In No. 9 the face is conventionalised into a mere circle.—10. A cherubim, sphinx, or griffin.—11. Human-headed cherubim.—12. A lion turning his head towards the sun.—13. Coin of Berytus. The lion-sun.—14. Ancient Persian coin.—15. A coin of Delphi, with Hittite hieroglyphs.—16. A coin of Pylion, with the bull "Taur."—17, 18, 19. Coins of ancient Haran (Gen. xi. 31), called Charræ in Roman times.—20. Jupiter Casius, the Caucasian god, holding the sun in his hand. On his head is the crescent moon as horns.—21. Jupiter seated on a rock, from which issues water. Under his right hand an eagle with a thunderbolt. His left hand holds a palm-branch. The Yahuds carried palm branches in some of their festival processions.—22. Jupiter as the god of wisdom, indicated by an owl at his feet. He holds up a miniature temple containing a pyramid. Underneath are Hittite hieroglyphs.

The reverse of Nos. 15 and 16, placed between them, is a portrait of a Hittite chief. The ram's horns, one higher than the other, agree with Daniel's vision (Dan. viii. 3). In figure 15, also, the left side horn rises above its companion. The eyes pushing west-ward and northward and southward may refer to the Hittite migration, with which it is in entire agreement (Dan. viii. 4, *et seq.*).

To face p. 142.

them. Next they associated these beasts with their gods, as emblems of the deity, and by combining the emblems all the gods were united into one, a sort of Union Jack, generally consisting of three different creatures. Another form of this triad is the "triquetra," as it was anciently called. This figure, a man's head or disc, from which issue three bended legs, was identified with the Caucasus; also with Naples and the Isle of Man, showing how widespread Hittite influence has been. (See Plate No. 22.)

Professor Sergi, discussing the origin of ancient races, calls the Hittites Pelasgians, and his view is that they occupied the peninsula and islands of Greece, and passed into Italy, so that there is good reason for finding their heraldic symbol at Naples. It has been remarked that language alone is not a very safe guide to the origin of a people; but in this case, where there are so many other corroborations, it is interesting to notice the few words of the Hittite language which have been preserved for us by the Egyptians.

When Ramses II. made peace with the Hittite king a treaty was drawn up which mentions a number of Hittite cities on the upper Euphrates; there is also a monument recording an Egyptian victory, and mentioning the names of important Hittites killed in the battle. The cities are rendered by Flinders Petrie as Arana, Pergli, Kasaba, Shiros, Aleppo, Gersut, and Erzingian. Among the names of soldiers we have Mazarima, Sipazar, Paysa, Agma, and finally a very interesting one—an officer called the Master of the Archers, Rabba-suma.[1] Other resemblances to Hittite are found in the Hebrew word for throne, "Casa," which is evidently Cas, a mountain, or the sacred seat of the god of the mountain; and the wild bull "Taur" is

[1] See Appendix, Note M.

exactly the same word in Hebrew and in Hittite (תאר).[1]

As toreau and toro we find this word in the European languages of the Mediterranean. Linguists and ethnologists have been greatly exercised to account for evidences of "Semitic" origin in these people, who were evidently not Semites in the sense the word is applied to the Arabs. Brugsch notices the picture of the battle of Kadesh depicted on the wall of the great Temple at Ibsamboul, in which the Hittites are easily distinguished from their allies by their regular formation, dress, and arms. He concludes that they were non-Semitic.

Professor Sayce also considers them non-Semitic, because of their language and proper names; their peculiar boots with turned-up toes are noticed by all observers, and may be recognised in the foot wear of the mountaineers of Asia Minor and Greece of to-day. When we know that the Hittite Empire at one time extended on the East to Carchemish, and on the West to the borders of Egypt, that Hebron was a Hittite city, as was perhaps even Zoan[2] in the Nile Delta, it is evident that these Caucasians had helped to populate Syria, and, without being Semites, had acquired Semitic customs, Semitic speech (if Hebrew does not turn out to be Caucasian), and even Semitic names. Wright, the author of *The Empire of the Hittites*, says individual Hittites were known by duplicate names—one Semitic and the other Hamitic. According to the Bible (Genesis xxiii.), it was from a Hittite that Abraham purchased a burying ground, and it is suggestive to read that the first money transaction recorded in the Bible was between a Hittite and an Arabian.

[1] We suggest the Hebrew word Thora, "the law," to be from Taurus; and the original meaning of Sefa-Thora was the book of the Taurus, the sacred writing of the Hittites.

[2] See Appendix, Note N.

PLATE No. 23.—THE IBREEZ SCULPTURE.

Reproduced from Mr. Davis's drawing by permission of the Society of Biblical Archeology.

To face p. 125.

We are indebted to Mr. E. J. Davis for a wonderful discovery, reported in the transactions of the Society of Biblical Archeology for 1876, which strongly suggests the Hittites to have been the veritable ancestors of the Jews; yet this important evidence seems to have been overlooked, and is only mentioned by writers on ethnology and archeology as an interesting picture of ancient Hittite dress and racial characteristics.

Mr. Davis was travelling in the Taurus mountains, and, at the point where the chain reaches its greatest height, he came upon two little Turkish cities named Karaman and Eregli. He was told by the natives of the existence of some antiquities not far away, at a place called Ibreez, about three hours' journey from Eregli, and he proceeded thither. *En route* he admired the beauty of the country, which he describes as abounding in lovely flowers, excellent fruit, and magnificent groves of trees. At Ibreez he saw a river issuing from the mountain rock; skirting a branch of this river there was a cliff of deep red limestone forty feet high. On this wall was sculptured a most exquisitely designed bas-relief, representing what are thought to be a deity, and a priest in the attitude of worship. Around the carving the background had been chiselled down and prepared for the work; the rest of the rock surface remains in its natural state. Mr. Davis describes the figures as follows:—

> The larger figure is about twenty feet in height, the smaller about twelve feet; and the feet of the larger figure are from eight to nine feet above the level of the stream, which flows at the base of the rock. It seems to be a representation of some great personage offering prayers or thanksgiving to a deity, the god, as it would seem, of corn and wine. The design of both figures (though naturally somewhat rough in the outline, owing to the coarseness of the material and natural decay) is very good: the anatomy

is extremely well indicated, much after the manner of the Assyrian sculptures. The left hand of the larger figure is especially well executed, the delicate outline of the thumb articulations being very well rendered, not in the conventional style of the Egyptian sculptures, but as if copied directly from nature.

The limbs of the larger figure are massy and bulky: in this point also the work resembles Assyrian rather than Egyptian work. The god is represented with a high conical hat or helmet, from which project four horns—two in front, two behind. The rim is formed by a flat band, and a similar band or ribbon runs round the hat-work. A snake seems to be attached to the hat. [We reproduce an original photograph of this sculpture; but, as the fine detail is not clearly shown, permission has been obtained from the Society of Biblical Archeology to copy Mr. Davis's drawing, which appeared in the transactions of the Society, vol. iv., part 2.]

I was for some time in doubt whether this was meant to represent a snake or only another ribbon; but the peculiar shape renders it more probable that this was meant for a snake; and, after long examination with the glass under various lights, I came to the conclusion that it must be so.

The beard is very thick and close curled, and runs quite up to the temples. The hair is of a similar character, disposed in rows of thick curls, but without ornament. Neither of the figures appears to have ear-rings. The god is clad in a close-fitting tunic reaching half way down to the thigh, and turned up both in front and behind in a species of "volute" ornament. The lower part of the arms from above the elbow is bare, but, while the fold of the tunic sleeve is represented on the left arm, it is quite omitted on the right arm.

On the wrists are massy but plain bracelets, round the waist is a broad girdle ornamented with carved parallel lines, *like* arrow-heads, but obviously not intended to represent arrow-heads. The legs from the middle of the thigh downwards are bare, the muscles of the calf and the knees being well rendered. He wears boots turned up in front, and bound round the leg above the ankle by thongs and a piece of leather reaching half way up the shin, exactly as it

PLATE NO. 24.—THE IBREEZ SCULPTURE. (*Photograph.*)

To face p. 126.

is worn to this day by the peasants of the plain of Cilicia round Adana.

In his outstretched left hand he holds a large handful of ears of bearded wheat, the wheat of the country—the stalks reaching the ground behind his left foot, which is stepping forward, and between his feet is represented a vine stock. In his right hand he holds a cluster of grapes, two other large clusters hang from the branch he is grasping, and behind him hangs a fourth cluster.

The expression of the face is jovial and benevolent, the features well indicated, especially the highly aquiline nose. The lips are small and not projecting, and the moustache is short, allowing the mouth to be seen. The inscription is carved on the space between the face and the line of the left hand and ears of wheat.

In front of him stands the other figure. The expression and character of feature in this is very different. The eye seems more prominent, the nose more curved and flattened upon the face, the lips more projecting, the hair and beard equally or even more crisped and thickly curled. On the head is a tall rounded cap with flat bands round it, on which seem to be sewn square plates (of gold, perhaps). In front of the cap is an ornament of precious stones, such as is still worn by Oriental princes.

The figure is clad in a loose long robe covered with squares and heavily fringed at the bottom. (Compare Deut. xxii. 12 and Numbers xv. 38; also the dress of Aaron as it is described in Exodus xxviii.)

A mantle, embroidered below and secured at the breast by a clasp of precious stones, covers the robe; round the waist is a massy girdle, from which hangs a heavy tassel or fringe. On the right leg, just below the fringe of the under robe, appears to be the lower part of the trousers, and the feet are shod with shoes curved in front. One hand with the fore-finger erect is extended in front of the face as if in the attitude of prayer or praise.

As these figures are accompanied by an inscription in ancient Hittite hieroglyphic characters, there can be no question of their great antiquity. The writing was already

disused at the time of the Yahud monarchy. Both the dress and features of the smaller figure recall those of the Jewish priest, and in the squares with which the dress is ornamented we see the original design of the breast-plate. The fringes especially are interesting, and seem to prove that it is from their ancient Hittite ancestors that the Jews have inherited the fringed talith worn at prayers. The locality where this beautiful sculpture exists ought to convince the most sceptical that the ancestors of Jews came from the Taurus mountains, and were, in fact, a branch of the Hittites. Recent research has proved that under the name of Hittites we are dealing with a confederacy of races from Asia Minor, whose monuments are found over a wide area, including ancient Phrygia and Lydia; but, for the purpose of our present inquiry, it is enough to say that they came from the tablelands beyond the Taurus. It is with satisfaction that we are able to admit the truth of some references to these people in the scraps of history we find here and there in the Bible; but the artificial setting in which they are placed by the scribes requires to be carefully removed before we can understand the real facts. Few would suspect that the story of the struggle between the white and the coloured races of Palestine, the Yahuds and the Israelites, is plainly discernible from the very beginning of Bible history. Let us take as an example chapter x. of 2 Chronicles. The white race (the Yahuds[1]) ruled in Jerusalem, in Hebron, in Lachish, and some other cities. They held in subjection the Israelites and other coloured peoples of the lowlands and made them do forced labour. When the Yahud king Rehoboam came to the throne, the Israelites complained to him that their work was made too severe, and asked to have it lightened.

[1] The "tribe" of Judah.

Rehoboam consulted his father's advisers, the old men of Solomon's time, and they were against any mitigation. Then he consulted the younger men; but they said, Make it worse for them. The decision was told to the children of Israel, and they decided to revolt. And here we must pause to ask what force did King Rehoboam dispose of which enabled him to intimidate the Israelites and their allies. He had one hundred and fourscore thousand (180,000) chosen men (2 Chronicles xi. 1), all whites. Nevertheless, the Israelites defied them. The cry was heard, "Every man to your tents, O Israel," and the rebellion commenced.[1]

Those members of the rebel tribes who lived in the Amorite and Hittite cities did not, however, join the insurrection. Rehoboam fled to Jerusalem, the fortress of his people, and all the other Amorite and Hittite cities were put into a state of defence. The war ended by the defeat of the Israelites, who were again brought into subjection by Abijah (2 Chronicles xiii. 18).

This is a typical example of the struggle between the whites and the coloured races of Palestine, the Yahuds and the natives.

A few centuries later the whites received an unexpected reinforcement. In 717 B.C. the Hittite Empire was broken up by the Assyrians. Southern Palestine was also attacked, and the Kingdom of Israel conquered. The Assyrians removed the inhabitants, as was the general fate of conquered peoples, and replaced them with others they brought from Babylon, from Cuthah, from Ava, and from Hamath, some of whom were Hittites and Amorites captured in the war. Among others Lachish, an Amorite or Yahud city, was captured, and our illustration (from the British Museum

[1] This shows that the real Israelites were still nomads.

sculptures) shows the inhabitants in the act of surrendering to the Assyrian army. The hair and beard are now seen worn in quite a different fashion, but the obviously Jewish type is well preserved. (Plates Nos. 25 and 26.)

The Kingdom of the Yahuds was then overrun and all the fenced cities taken. Bible history is interrupted here by one of those miracles which the scribes introduced whenever it was possible to contrive an example of divine interference. The Assyrians did not take Jerusalem because God protected the Yahuds. The Angel of Death destroyed the Assyrian host. The writers of this account little thought that the original baked clay cylinder of Sennacherib, inscribed with a detailed report of the whole campaign, would be available to the student of 2,400 years after their time! Yet there it is in the Babylonian and Assyrian Room, British Museum, Table Case H, duly docketed and marked in the most practical and business-like manner; and this is what it tells us:—

> I drew nigh to Ekron, and I slew the governors and princes who had transgressed, and I hung upon poles round about the city their dead bodies; the people of the city who had done wickedly and had committed offences I counted as spoil, but those who had done these things and who were not taken in iniquity I pardoned. I brought their King Padi forth from Jerusalem, and I established him upon the throne of dominion over them, and I laid tribute upon him. I then besieged Hezekiah (cuneiform Khazakian Jaudaai), who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses, and innumerable small cities which were round about them; with the battering rams and the assault of engines and the attack of foot soldiers, and by mines and breaches (made in the walls) I brought out therefrom two hundred thousand one hundred and fifty people both small and great, male and female, and horses and mules and asses and camels and oxen and innumerable sheep I counted as spoil. Hezekiah himself like a caged bird I shut up within Jerusalem, his

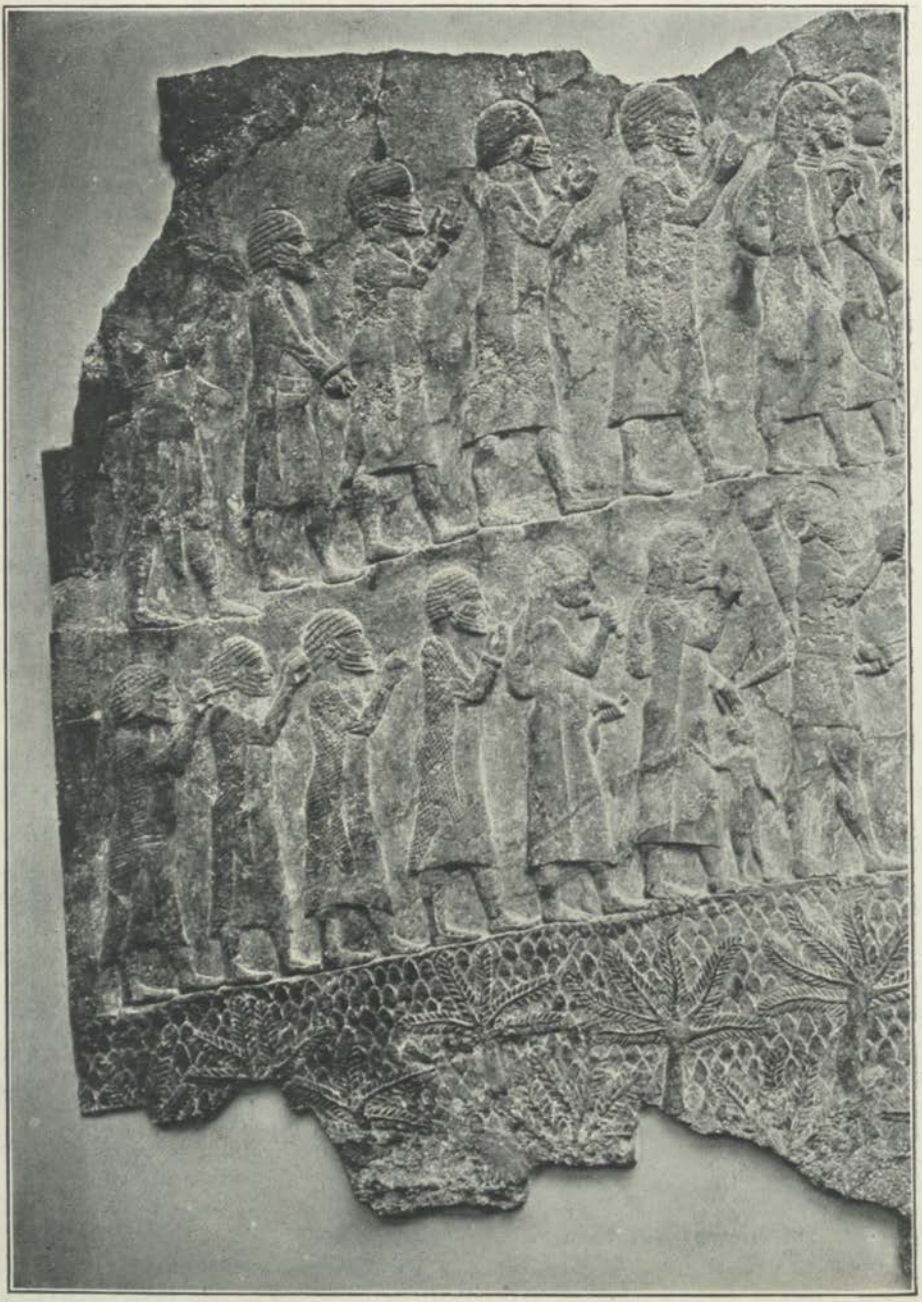


PLATE NO. 25.—AMORITES SURRENDER AT LACHISH, 717 B.C.

To face Plate 26 (between pp. 130–131).

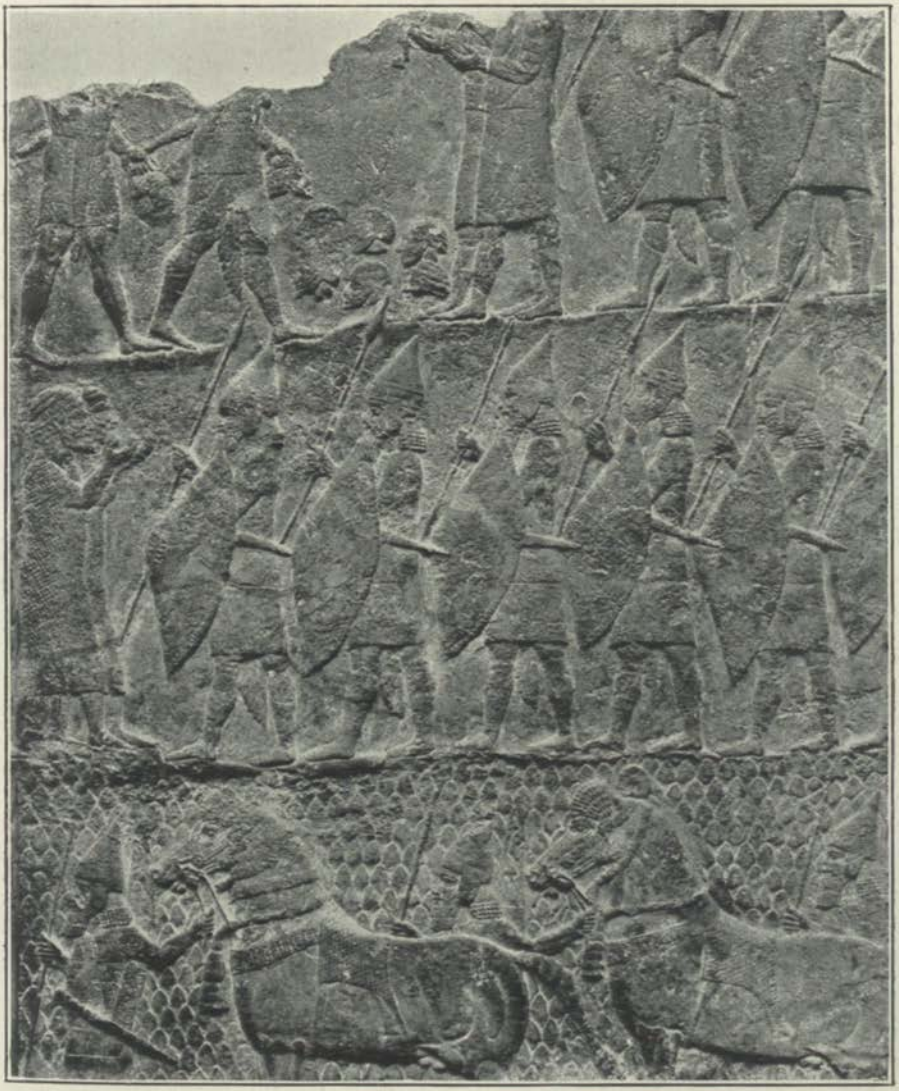


PLATE No. 26.—AMORITES SURRENDER AT LACHISH, 717 B.C.

To face Plate 25.

royal city; I threw up mounds against him, and I took vengeance upon any man who came forth from his city. His cities which I had captured I took from him and gave to Mitinti, King of Ashdod, and Padi, King of Ekron, and Silli-Bêl, King of Gaza, and I reduced the land. I added to their former yearly tribute, and increased the gifts which they paid unto me. The fear of the majesty of my sovereignty overwhelmed Hezekiah, and the Urbi and his trusty warriors whom he had brought into his royal city of Jerusalem to protect it, deserted. And he despatched after me his messenger to my royal city Nineveh to pay tribute and to make submission with thirty talents of gold, eight hundred talents of silver, precious stones, eye-paint..... ivory couches and thrones, hides and tusks, precious woods, and divers objects, a heavy treasure, together with his daughters and the women of his palaces, and male and female musicians.

The date of this cylinder is about 691 B.C. It is after this disaster that the first suggestion of the introduction of monotheism begins. 2 Chronicles xxxiii. and xxxiv. tell us how the seers wished to purge Judah and Jerusalem (the kingdom consisted practically only of the city itself) from the high places and the Asherim and the graven images, and bring in the plot of Hilkiah's book; and thenceforward Bible history is concerned with Jerusalem alone.

And now it is time to ask who were Abraham, Isaac, and Jacob, with whom the story of the Jews begins. Were they real personages or were they myths, allegorical heroes of the folklore type, who embody the usages and history of ancient races? We draw the attention of the reader to a curious parable, which greatly assists the elucidation of this question. It is given in the forty-ninth chapter of Genesis. Jacob had twelve sons, the progenitors of the famous twelve tribes, and the writer of the story amused himself by composing a riddle in which he tells us who these twelve tribes were; he left it to the ingenuity of

posterity to find out that the twelve sons were twelve races numbering many millions of persons, the inhabitants of the countries adjacent to Palestine, and of Canaan itself.

Reuben represents the first batch of Amorite settlers in the mountains east of the Dead Sea; they did not preserve the purity of the race, and are therefore defiled and unstable. They are the Moabites.[1]

Simeon and Levi are "brethren," Bedawin tribes and marauders living by plunder and violence.

Judah is the Amorite from the Lebanon, the lion's whelp. The sceptre shall not depart from Judah—*i.e.*, the Yahuds ruled in Jerusalem in the writer's time.

Zebulun is the sea power of Zidon and Phœnicia.

Issachar is the strong ass, the native peasant of Palestine, the real Israelite (Is-ascher).[2]

Dan, "the serpent in the way," who shall judge his people, is the Arab tribe whose story is told in Judges. He gave the Yahuds much trouble, and fought for the supremacy of the country, and therefore he is "an adder in the path."

Gad, another tribe of marauding Bedawin (Hebrew Ge-dud, a marauding band).

Asher is the Assyrian, and the "royal dainties" refers to the luxurious life of the Babylonians in the royal city.

Naphtali, the people of Galilee, Amorites.[3]

Joseph, a fruitful bough by a fountain:[4] Egypt; the fountain is the Nile, the bough the Nile valley. His branches which have run over the wall are Egypt's

[1] The etymology of Reuben requires further examination. One of the names the Egyptians sometimes used for the hill people was Ruten, of which Reuben may be a corruption. Moab may be Amor-ab, or Ab-amor. The Moabite stone shows that their language was Hebrew; nevertheless the Yahuds looked upon them as aliens.

[2] Isaac is perhaps Is-asch.

[3] See Appendix, Note J.

[4] English Jewish translation; otherwise "a well."

PLATES Nos. 27 and 28.—BEDAWI, or ARABS.

To face p. 133.

possessions and colonies. The archers who have sorely grieved him and shot at him are the Babylonians, who had defeated the Egyptians allied with Zedekiah at Jerusalem 588 B.C. From thence (from Egypt) is the Shepherd, the stone of Israel; the Hebrew exodus; the stone is the tablet of stone inscribed with the Ten Commandments. That the composer's sympathies are strongly Egyptian is seen in verses 25 and 26.

Benjamin is a wolf, Hebrew "Zeive tayraf," translated the ravening wolf, but more likely the Aryan wolf, the warlike Hittite.[1]

If we have succeeded in solving this riddle, it must follow that there were no twelve brothers and no twelve tribes of Israel, and no parent of the twelve races named Jacob. Ezra and his colleagues adopted the traditions of the native Israelites of Palestine, who were Arabs by race, and as distinct from the Yahuds as the Englishman is from the Chinaman. Abraham, Isaac, and Jacob were their traditional ancestors. The Arabs were never Jews. They were not even monotheists until they were converted to Islam. There were probably some few converts to Judaism, as there are now black- and brown-skinned Jews in Yemen, in North Africa, and even in China; but the Jewish people as a nation are whites.

The Arab types among Professor Petrie's casts are not so clearly defined as the Amorite and Hittite, but we have selected No. 40 as the probable type of the real Israelite. This and No. 42 are fairly representative of the Arab and Bedawin race as seen to-day in Egypt and Palestine. The distinction between various tribes is more in colour than in

[1] A study of the name Wolf will lead to some curious conclusions. It occurs as a common family name among the descendants of the Hittites. The Latin form is found in France and in Wales—Loup, Louis, Lewis, and the two words combined Lew-Welf—Llewellyn.

feature. The beard is usually scanty, the jaw strongly marked, and the line from nose to chin recedes. For the sake of comparison we reproduce also a Philistine, again a different type, conclusively proving how very exactly the Egyptian sculptors drew these portraits. In the Philistine we see the thick lips of the negro. The facial angle is very remarkable, and the military headdress curious.

Some authorities contend that two races may be crossed to produce a new sub-race which they believe to be permanent; but we think from actual observation that it is extremely doubtful if there exists anywhere in the world a permanent variety of man resulting from a cross between white and coloured people. Observers who have spent many years in countries where there are blacks and whites, or browns and whites, know that no mulatto race has been produced. There are undoubtedly many individuals of mixed race born, and we know for a fact that what appears to be a new variety will persist for three, four, or even in rare cases six generations; but in the end they are either re-absorbed into one of the original races, or inter-marriage leads to sterility. How the coloured races first differentiated is not known, though various suggestions have been made that it is a question of climate, latitude, soil, and even food; but when history begins the varieties of man had existed for unknown ages, and so become fixed. If the negro were transplanted to Europe, and lived like a European for a thousand years, it would not make the slightest difference to the pigment under his skin; and, similarly, the white man transplanted to Africa would never become a negro. With varieties of the same race the case is different. The Moor and the Arab, the Basuto and the Zulu, the Chinese and Japanese, the Germans and the English, can intermarry and produce a subvariety which retains the characteristics of both at

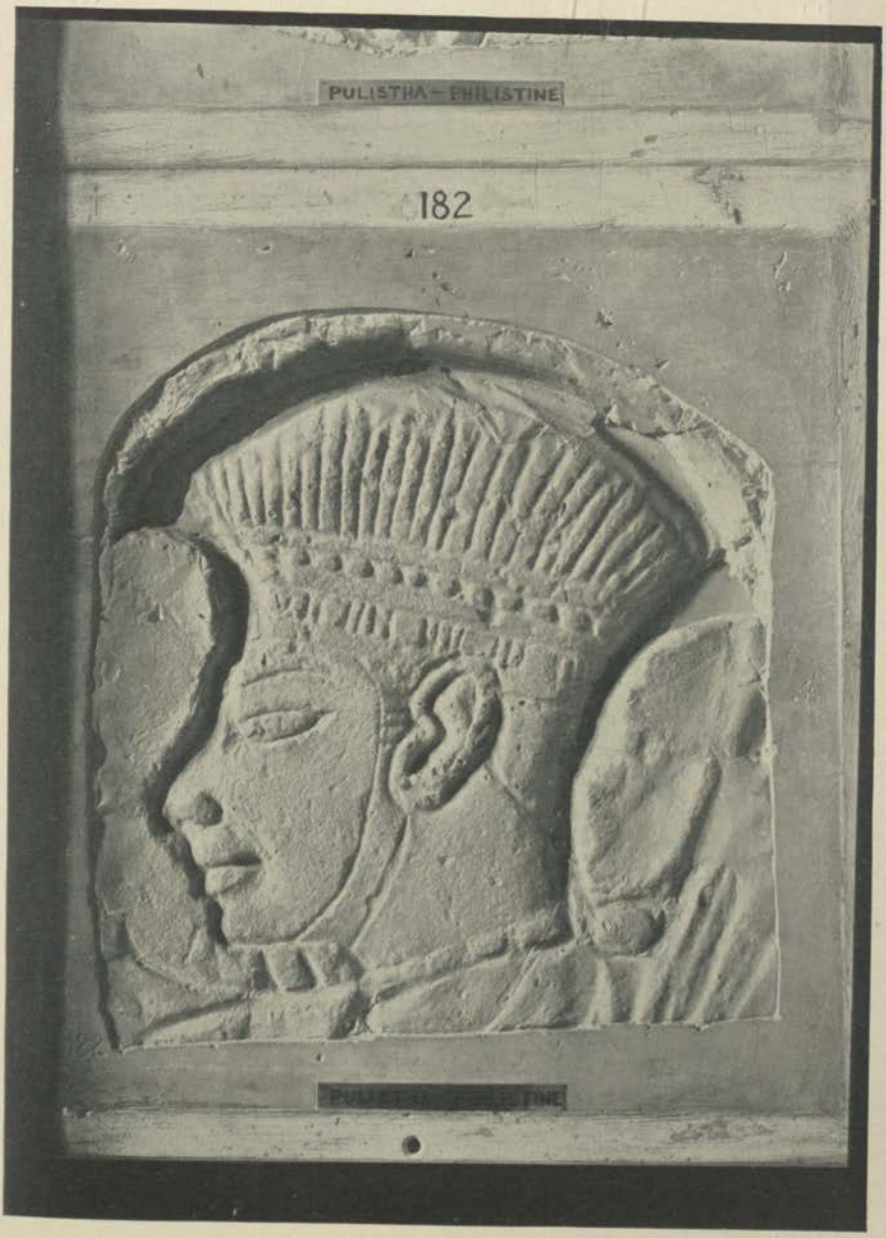


PLATE NO. 29.—A PHILISTINE.

To face p. 134.

all events for many generations, we do not know how many. These considerations lead us to the conclusion that the great mass of the Jews who now live in Europe belong to a white race not intermixed with the Arabs of Asia or Africa, and that their ancestors came originally from the same home as the other white races of Europe. When a Jew marries a German, a French, or English woman, the children are absolutely indistinguishable from the people of the country—a fact we maintain which, taken by itself, proves that the race is at most a sub-variety of the European, possibly even one of the parent European races.

This explains the object of the law made by the scribes of the exile against intermarriage with "the people of the land" —an expression exactly corresponding to our colloquial word "natives." Ezra wished to secure the purity and the superiority of the white race in Palestine, and we know that by means of this law he accomplished it. That is the reason for the apparently cruel order (Ezra x. 10, 11) to separate from "the people of the land" and from the "strange women"; in other words, marriages with natives were disallowed. It seems clear that there was no religious ground for this prohibition, which is exclusively addressed to the men of Judah and Benjamin (Ezra x. 9). The Israelites had long previously disappeared from their country, deported by the Assyrian conqueror (2 Kings xvii. 6, 23, 24). "The remnant" of Israel is referred to in 2 Chronicles xxxiv. 9; but the people over whom Josiah reigned were Judah and Benjamin. It was the Yahuds only who were carried away into captivity (2 Kings xxv. 21), yet when they came out of Babylon we find Ezra calling them "the children of Israel" (Ezra vi. 21), while all the other inhabitants of Canaan are once more Hittites, Perizzites,

Jebusites, Ammonites, etc., as they were in the description of the country 800 years before. The fact is, the meaning of the term had changed. The only people recognised as Israel were now the followers of Ezra's new religion, and this has been the case ever since.

We have already pointed out that Jerusalem and its environs were the habitat of the white race, and it was chiefly to Jerusalem that Ezra and his followers returned. The lowlands were still occupied by the Arabs tribes, as they are to-day; nor is it conceivable that the white race could ever take to living under the burning sun of the desert, tending a few half-starved goats and sheep. Such has been the Arab's chief occupation from time immemorial. When we inquire into the occupations of the white race, a very surprising fact comes to light. As early as the fifteenth century B.C. they were manufacturers of the most beautiful works of art in metal, wood, porcelain, rare stones, and leather. The Egyptians were far behind them, and were accustomed to send to Canaan for these wares. The Bible narrative leads to the supposition that the country was inhabited by a savage race of idolaters, for whom extermination was the best fate; but we have now the astonishing revelation that the ruling race were strangers in the country, an industrious and clever people, more refined even than the Egyptians, upon whom we have been accustomed to look as the leaders of civilisation at that period. The Egyptians could not produce anything to rival their chariots of iron inlaid with gold and silver, their armour of various kinds, their swords and other weapons, cups and vases of gold and silver. Petrie tells us (*History of Egypt*, vol. ii., p. 148) that the kings of Egypt sought their princesses in marriage, and deported great numbers of their women, who were taken as wives and concubines by the upper classes, so much so as to effect quite a change

in the physiognomy and ideal types of those classes in the time of Amenhotep III.

Their workmen also were deported to Egypt, and probably many of the very sculptures we admire in the museums were the work of the real ancestors of the Jews. Like their present descendants, those people had no fancy for living in tents. They preferred substantial houses and well-built cities to the joys of a nomadic life in the wilderness. Habits and tastes of a race do not change even in fifty-five centuries. The fellah is notoriously the same still as he was in the days of Ra-hetep 5,500 years ago. The figures seem incredible, for the period corresponds to the Jewish year only 169 years after the beginning of the world; yet there is the wonderful statuette to be seen in the Cairo museum, a cast of which is in the British Museum, representing a fellaheen of that time looking so exactly like the present Egyptian that the workmen named him on the spot the Sheik-al-Balad, after the beadle of their own village (British Museum, Egyptian Vestibule, No. 35).

Ezekiel has disclosed the truth. The whole story about the tribes, the patriarchs, the wandering Arameans, may be, in a measure, founded on fact; but those people were an Arab race whose traditions the scribes of the exile appropriated—it may be innocently—believing them to be the ancestors of the Jews, but more probably for the sake of the revelation of monotheism. Had they understood something about ethnology, they would have known, as Ezekiel did, that a white race could not be identified with a coloured race. Now we can see why the prophets knew nothing about Moses nor the doings in the desert. There were vague legends in circulation about a sojourn in Egypt, but no one supposed them to be of tremendous importance to the Jews of the exile until Ezra and his colleagues wrote the story. There were real traditions

before them, but they were not the traditions of the Jewish race.[1] The Talmud has a story of two Rabbis who were discussing Ezekiel's remark. Said one: "When the Holy One, blessed be He, commissioned Ezekiel to say to Israel, 'Thy father was an Amorite and thy mother a Hittite,' a pleading spirit (Gabriel says Rashi—*i.e.*, the God-man) objected, and said: 'If Abraham and Sarah were to stand here in thy presence, wouldest thou thus humiliate them to their face? Debate thy cause with thy neighbour (reprove the people of Israel), but DISCOVER NOT THE SECRET to another'" (Pr. xxv. 9).

[1] There are indications that in very remote times, long before the Hyksos settlement in the Delta, the Amorites had built a city on the site now known as Tell-el-Retabeh. See Appendix, Note C.

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APPENDIX

LIST OF EGYPTIAN KINGS AND DATES[1]

(From Petrie's "History of Egypt").

Aahmes I.	about 1587–1562.
Amenhotep I.	,, 1562–1541.
Tahutmes I.	,, 1541–1516.
Tahutmes II.	,, 1516–1503.
Hatshepsu	,, 1503–1481.
Tahutmes III.	,, 1481–1449.
Amenhotep II.	,, 1449–1423.
Tahutmes IV.	,, 1423–1414.
Amenhotep III.	,, 1414–1383.
Amenhotep IV. (Akenaten)	,, 1383–1365.
Ra-Smenkh-Ka	,, 1365–1353.
Tut-ankh-amen	,, 1353–1344.
Ay	,, 1344–1332.
Hor-em-heb	,, 1332–1328.
Men-peh-ra	,, 1328–1322.
Ramses I.	,, 1328–1321.
Sety I.	,, 1326–1300.
Ramses II.	,, 1300–1234.
Merenpthah	,, 1234–1214.

NOTE A.—"SACRIFICES."

Among the Samaritans, a people of Assyrian origin planted in northern Palestine after the kingdom of Israel had been annexed to Assyria, the customs of early Judaism are still practised. They possess a very ancient copy of the Pentateuch, which they say was written 3,500 years ago; but competent judges consider it belongs to the sixth or seventh century A.D.

[1] Covering the period during which the exodus might have taken place.

An eye-witness describes their celebration of the Passover on Mount Gerizim :—

" On reaching the camping-ground, I found the tents of the community pitched facing the top of the mountain. Beside the trough stood two large metal pots full of water, and the pit was filled with dry brushwood. A few of the older men were reciting portions of the Law, but the bulk of the people were reposing in their tents. Near sunset I observed eight or ten men in white surplices standing beside the circular pit, reciting a form of prayer. After several prostrations, one of them kindled the brushwood, and another threw on additional fuel. They then went to the trench, and lighted a fire there. All the full-grown men, amounting to forty or more, now came out of their tents, and, ranging themselves behind the others, joined in the recitations and prostrations. This continued, without intermission, to near sunset. Then I saw a number of youths—six or seven—retire from the main body and go behind the camp; they soon returned, leading or driving six lambs.

" The moment the sun set the priest, raising his voice, repeated very rapidly the words of Exodus xii. 6 : ' And the whole assembly of the congregation of Israel shall kill it between the two evenings '; and while the words of the sacred record still hung upon his lips, the lambs were seized and their throats cut. As they lay there struggling, the youths who slaughtered them dipped their fingers in the blood, and, going back, touched the faces of some women and children who stood in the tent doors. The youths next spread out the quivering carcases, and, taking water from the pots now boiling on the fire in the trench, they poured it over them and stripped off the fleeces. The right fore-leg and entrails of each lamb were cut off and burned; afterwards each carcase was pierced lengthwise by a wooden spit with a crossbar near the extremity, and then carefully placed on end in the circular pit, which was now heated like an oven. Sticks were placed over the mouth of the pit, and moist earth heaped upon them so as to

completely close it up. There the bodies were to remain till fully roasted, according to the command, 'They shall eat the flesh in that night, roasted with fire.....eat none of it raw, nor sodden at all with water, but roast with fire.'"[1]

Our other example is from a very different country, now professing Christianity with a strong admixture of Judaism.

The Abyssinians keep both the Saturday and the Sunday as holidays—a custom not unknown even in more civilised parts. They observe the three fast days of Nineveh, which they call the feast of Annernoi (Adonai?) and Jonah the prophet, and they celebrate a yearly holiday for Abraham and Sarah. They observe their fasts very strictly. Every fast ends in a great feast, and on these occasions they hold a sacrifice and eat the flesh raw.

It must be noted that in both the instances we quote of modern sacrificial rites they are practised by coloured races of Asia and Africa respectively, people whom we should not consider on a level with the most debased European.

The importance of this distinction appears in the pages of this volume.

Note B.—"THE SHASU OR HYKSOS."

Dr. Birch says: "Recent discoveries have thrown a strong light on the history of the Shepherd dynasty. The fall of the fourteenth or Xoite dynasty was followed by the simultaneous invasion of Egypt from Canaan consequent on the Asiatic immigrations into the Delta. Established at Memphis, five of the Shepherd kings—Bnon, Apachnas, Apappus, and Jannias—for two centuries carried on war with the southern princes, and Asses subjected Northern Egypt. These conquerors bore the Semitic name of Shasu or pillagers, and their princes, called 'Haq,' were the Hykshos of Manetho. Their monuments and remains have been found as far south as the Fayoum, and it appears that the Theban princes of the sixteenth dynasty were tributary to them. Ultimately they were expelled by the monarchs

[1] Murray's *Palestine.*

of the eighteenth dynasty. Apepi or Apappus II. demanded of the Theban monarch, Taakan, assistance towards the building of the Temple of Sutech or Set, and quarrelled about the distribution of the waters. War broke out between the Shepherd and Egyptian rulers, and, after a contest continued for several years, Avaris or Tanis was finally besieged by Aahmes I. of the eighteenth dynasty, and taken in the fifth year of his reign; the Shepherd ruler Tatuan and his Asiatic host departing for Asia, whither they were pursued as far as Saruhen or Sharon in the sixth year of Aahmes I. The monuments of the Shepherds found at Tanis represent them with Asiatic features and characteristics of a type very different from the Egyptians" (Sir J. G. Wilkinson's *Ancient Egyptians*, edited by S. Birch, 1878, p. 15).

Mariette has pointed out that the warlike head of the great Hyksos invasion was in all probability a band of Hittite warriors leading on hordes of Semites similar to the Arabs of the Soudan, of whom we hear so much at the present day. (W. St. Chad Boscawen at the Victoria Institute, 1886.)

The history of the (Egyptian) war of independence seems to have been that perhaps for twenty or thirty years before 1600 B.C. the Nubian princes of Thebes had been pushing their way northwards against the decaying power of the Hyksos. Active warfare was going on at about 1600 B.C., and a sudden outburst of energy under the active young leader Aahmes concluded the expulsion of the foreigners and the capture of their stronghold within a few years ending 1582 B.C. (Petrie, *History of Egypt*, vol. ii., p. 22.)

NOTE C.—"HYKSOS AND ISRAELITE CITIES."

Tel el Yehudiyeh, generally translated the Mound of the Jew, takes its name from a temple built there by the High Priest Onias, who took refuge with the Egyptians from the persecutions of Antiochus Epiphanes, 154 B.C. The name has, therefore, no relation to the earlier history of the site, which is twenty miles north of Cairo (*i.e.*, in the

direction of the Mediterranean), and was a Hyksos fortress. Petrie says no conclusion is possible but that the camp belonged to invaders of a period between the fourteenth and eighteenth dynasties (p. 9). In favour of its identification with Avaris there are the following connections. Avaris was built to defend Egypt against eastern invaders (*Josephus Against Apion*, 14). This implies that it was on the eastern road which went by the Wady Tumilat. It was on the Bubasite channel (*Josephus Against Apion*, i. 14). The only monument known which belongs to Avaris (Hat·uart) is the Altar of Apepa II. (Petrie, *Hist.*, i. 243), which states that Apepa made monuments for his father Set, lord of Hat·uart. This was found at Cairo, and must have been brought from the region whence stone was collected for Cairo building. Memphis and Heliopolis were thus plundered, and perhaps our camp; but certainly a town in the marshes of Menzaleh would not supply material to Cairo (this refers to another theory that Avaris was a place near the coast). Other reasons are given which for want of space we omit. (Excavation work done at Tel el Yehudiyeh by Professor W. M. Flinders Petrie for the British School of Archeology, 1906.)

Next the graves of the Hyksos Cemetery were examined, and the evidence showed that "it may be accepted that this class of graves covers the period of the Hyksos kings, a few centuries before and after 2000 B.C."

Of the eighteenth dynasty no trace was found, but a red granite group of two seated figures was identified with Ramses II. (nineteenth dynasty), and a granite column with the name Merenptah.

The remains of the Yahud settlement of 154 B.C. are very numerous, and were easily identified; but not the slightest trace appears to have been found of any Israelite (as the term is now understood) occupation of the time of Moses.

About twenty miles from Ismailyeh on the east, and rather farther from Zagazig on the west, are situated the ruins of Tel el Retabeh, where there was a temple of Ramses II. and other remains which exactly accord with

the requirements of the city of Ramses, and where a store-city was built by the Hebrews along with that of Pithom, which is only eight miles distant.

"The absence of any other Egyptian site suitable to these conditions which are fulfilled here makes it practically certain that this was the city of Ramses named in Exodus."

In a previous excavation Dr. Naville had found scarabs of the eighteenth and nineteenth dynasties, and a bronze falchion of that age (p. 28). Petrie's discoveries of stone vases, weights, and scarabs, of the ninth to the twelfth dynasties, prove the early date of the occupation (p. 28). The human sacrifice under the oldest wall (a child) points to its being held by Syrians rather than Egyptians at that time.

Note D.—"PITHOM AND RAMSES."

M. Naville (*The Store-City of Pithom and the Route of the Exodus*, 1885) identifies Pithom as the abode of the god Tum (p. 3); and either Pithom or Thuku was the capital of the eighth nome of Lower Egypt. From the Papyri Anastasi it appears that this region was a borderland near the foreign region of Atuma, which was occupied by nomads. Pithom changed its name at the time of the Greek dynasty. It became Heroöpolis, which the Romans abridged into Ero. This is most decisively proved by one of the Latin inscriptions found on the spot (p. 6, col. 2). The founder of the city, the king who gave to Pithom the extent and importance we recognise, is certainly Ramses II. (p. 11). Nowhere, neither at the entrance, nor on the naos, nor on the granite tablet, nor on the sphinxes, is there any mention of a Pi-Ramses, a city of Ramses, which certainly would not have been omitted if that were the name of the town. Besides, if as a rule every place where Ramses was worshipped as a god was *called the city of Ramses*, we have to give that name to all the sanctuaries of Nubia, Bel el Wally, Gerf Hussein, Sebua, Derr, Abu Simbel, and even to the great temple of Karnak.

Note E.—"THE SHASU."

An Arabian legend tells us of a certain Sheddad (the name means a mighty man), the son of Ad, who made an irruption into Egypt, conquered the country, and extended his victorious arms as far as the Straits of Gibraltar. He and his descendants, the founders of the Amalekite dynasty, are said to have maintained themselves more than 200 years in Lower Egypt, where they made the town of Avaris their royal residence.

According to another tradition known by the testimony of Julius Africanus (one of those who epitomised the work of Manetho), the Hyksos kings are said to have been Phœnicians, who took possession of Memphis and made the city of Auaris or Avaris in the Sethrote nome their chief fortress. (Brugsch, *Egypt Under the Pharaohs*, p. 266.)

Note F.—"THE BEDAWIN SHEPHERDS."

"(I will now pass) to something else which will give satisfaction to the heart of my lord: (namely to report to him) that we have permitted the races of the Shasu of the land of Aduma (Edom) to pass through the fortress Khetam of King Mineptah-Hotephimaat—life, weal, and health to him—which is situated in the land of Sukot near the City of Pitom of King Mineptah-Hotephimaat, which is situated in the land of Sukot, to nourish themselves and to feed their cattle on the property of Pharaoh, who is a gracious sun for all nations."

This extremely important document of the time of the first Meneptah, son of Ramses II., refers to tribes of the sons of the desert, or, to use the Egyptian name for them, the tribes of Shasu, in whom science has already long since and with perfect certainty recognised the Bedouins of the earliest times. They inhabited the great desert between Egypt and the land of Canaan, and extended their wanderings sometimes as far as the river land of the Euphrates (Mesopotamia). According to the monuments, the Shasu belonged to the great race of the Amu, of which they were,

in fact, the chief representatives. (Report of an official of the Nineteenth Dynasty, Papyrus Anastasi, *Brugsch*, pp. 247–8.)

Note G.—"THE NAME OSARSIPH."

In a paper read before the Victoria Institute by the Rev. H. G. Tomkins, in 1886, some remarks by the great French explorer, M. Naville, were referred to—viz.: "As for the Egyptian name of Moses, I believe it to be (hieroglyphic), which means a child, a boy. The Hebrews transcribed it in a form which gave to the word a Hebrew meaning, as is very often the case. As for the name of Osarsiph, it is very possible that it had been given to Moses; but I should think not when he was a boy, but late in life, when he had been instructed in the sciences and religion of the Egyptians, which must have given him the rank and title of an Egyptian priest."

Note H.—"THE HAMMURABI CODE."

The pillar on which this code of laws is inscribed was discovered at Susa by M. J. de Morgan in 1897, and is now in the Louvre, Paris. The inscription is in Archaic Cuneiform character. The Dynasty of Hammurabi dates from about 2300 B.C., while Hammurabi himself may have reigned about 2200.

The laws of the Arabs, whose records Ezra incorporated into the five books of Moses and the books of Joshua and Judges, were probably founded upon the Code Hammurabi, with Egyptian modifications. Mr. Chilperic Edwards finds many resemblances between them, and in one case he shows that the Hebrew law is the law of the Bedawin. This is the penalty of the ox which has gored a person: the animal is accursed and must be stoned to death, and its flesh may not be eaten. Again, the usages referred to in the legends of the Hebrew patriarchs are found to be in accordance with the Hammurabi Code, and this we think rather points to a genuine tradition from Chaldean sources

having been the basis of Ezra's story. The giving of Hagar to Abram by Sarai, and a similar act by Rachel, Jacob's wife, as also Leah's case, are all true to Arabian customs. The marriage customs of the Arabs are reproduced in various Bible anecdotes; but it may be that the Amorites had adopted them from the Arabs, for David was of Moabite descent (Ruth iv. 18–22). The present inhabitants of the Moabite district are a mixed race of whites and Arabs, often Caucasian in appearance, but Arab in habit. The Jews were not allowed to intermarry with the Moabites in Ezra's time.

The Arab laws of inheritance (Numbers xxvii. 4–11) agree exactly with the Arab laws of Mahomed's times, and the tenth commandment puts the wife in the same category with the ox and the ass—a mere chattel. This was not the case with the Egyptians and Yahuds. Their women enjoyed full liberty, and were respected as much as ours are now. Everything in the Yahud moral teaching points to the high esteem in which women were always held as heads of their households and educators of the young, while Arab women were made beasts of burden and forced to work to support their lord and master. No doubt the lower classes among the Yahuds fell away from the standard of treatment which the prophets considered desirable. The same might be said of modern European nations; but the Jews were white men, and objected to laws which aimed at degrading their women folk; hence the Mosaic law has not met with the unqualified approval of the Rabbis. Hillel had strong views respecting the sanctity of marriage. This is again an instance of the dilemma of the orthodox Jews when trying to reconcile the barbarous laws of the Arabs with their own natural Caucasian instinct towards refinement. Another Arab characteristic is to be seen in the principle of religious persecution—unfortunately for the world, imported into the Old Testament, together with other savage Arab propensities. In Mahomed's religion we see it in its most pronounced form—death to all unbelievers.

Note I.—EGYPTIAN WARS IN CANAAN.

Brugsch says the wars of the Egyptians against the hated inhabitants of Asia began with Tehuti-mes I. (1633 B.C.), and lasted 500 years. The peoples against whom expeditions were sent were the Bedawi and kindred tribes, and following the sea included Askalon, Joppa, Tyre, Sidon, Berytus, and so on to the northern slope of the Lebanon into the wide plain of Kadesh on the Orontes, and thence into the heart of the land of the Amorites; while on the west the chain of Mount Amanus and the spurs of the Taurus range set a limit to the further march of the great army (*Egypt Under the Pharaohs*, p. 137). In the reign of Seti I., 1366 B.C., the inscriptions at Karnak inform us that the king conquered, among other places, Kadesh in the land of the Amorites, Upper Ruthen, Canaan, Lower Ruthen, Northern Syria, Bitha-antha or Beth-anoth (in Judah), and Qartha-anbu, or Kiriatheneb (in Judah).

Note J.—"CROMLECHS."

Cromlechs exist in great numbers in all parts of the country east of the Jordan; but a thorough examination of Palestine proper has shown that probably no such structures exist west of the river, with the exception of a few examples in Galilee. (Conder, *Syrian Stone Lore*, published in 1896 for the Palestine Exploration Fund.)

Note K.

The common custom of substituting "m" for "b" in Coptic, and the representation of a mountainous and woody country in which the chariots could not pass, convince me that this was intended for Mount Lebanon. In the compartment immediately below is the "land of Canana." (Wilkinson, vol. i., p. 43, footnote 4.)

Note L.

Hazor is mentioned by Professor G. Rawlinson (*Ancient Monarchies*, vol. ii., p. 159) as one of the cities taken by

Sennacherib. There were four towns dependent upon Ascalon about 701 B.C.—Hazor, Joppa, Beneberak, and Beth-Dagon.

NOTE M.—"THE HITTITE NAMES."

The Hittite hosts were led to battle by Kasans or commanders of the fighters in chariots. The nucleus of the army was formed of the native-born Kheta, under the designation of Tuhir, "the chosen ones." (Brugsch, vol. ii., p. 4.)

The word "Chazan," used for the reader or leader of the congregation, is a Talmudic expression in present use. Tuhir may be represented in Hebrew by Bohur, "chosen."

The following Hittite names are mentioned by Sayce as occurring on Egyptian and Assyrian inscriptions—viz., Ephron, Zohar, Tou or Toi, Jotham, Uriah, Judith or Adah, Elon, Beeri, Luz. Brugsch mentions also "Abel."

NOTE M 2.—"THE AMORITES AND HITTITES."

The nation of Kheta seems to have been composed of two distinct tribes, both comprehended under the same name, uniting in one common cause, and probably subject to the same government. They differed in their costume and general appearance, one wearing a large cap and the long loose robe, with open sleeves or capes covering the shoulders, worn by many Asiatic people already mentioned, a square or oblong shield, and sometimes having a large beard; the other, the dress and shield before described (of wicker, either rectangular or concave at the sides and convex at each end, approaching, in form, the Theban buckler), and no beard. They fought in cars and used the same weapons, and we even find they lived together or garrisoned the same towns. (Wilkinson, *The Ancient Egyptians*, vol. i., p. 258.)

Note 6.—The Kheta are supposed to be the Hittites. They were divided into two races—the northern, in the gorges of the Amanos, and the southern, in the mountain ranges to the west of the Dead Sea. (Maspero, *Histoire Ancienne*, pp. 192–3.) They are supposed to have been of

Turanian origin, and used a kind of hieroglyphic writing—the so-called Hamathite. (S. Birch.)

NOTE N.

Brugsch mentions that near a branch of the Nile which bore its name lay T'a-an (Zoan); called also Zar, and in the plural Zarn (city Zars or forts). The name Tanis, which was given to it by the Greeks, is to be referred back to the Egyptian word "T'a-an." It is everywhere designated in the inscriptions as an essentially *foreign* town, the inhabitants of which are mentioned "as the peoples in the eastern borderland" (*Egypt Under the Pharaohs*, p. 95). Elsewhere (p. 98) Brugsch states that "the Sethroite nome or Delta had towns and fortresses the names of which point to original Semitic colonists. The memorial stones, coffins, and papyri found in the cemeteries all testify to Semites who were settled in the Nile Valley, and who had obtained the rights of citizenship; as also do they show the inclination of the people to give their children half-Semitic and half-Egyptian names. There were natives who bore names like the following: Adiroma, Abarokaro, Baal Mohar, Namurod, and many others, without any appearance of the slightest objection being found to their foreign character. The commercial interest, which extended from the Nile to the Euphrates, contributed to introduce into Egypt foreign expressions for products of the soil, for animals, and for works of industry and art that were not native, as may be shown by 'sus' for horse, 'agolota' for chariot, 'camal' for camel, and 'abir' for a particular kind of bull. The endeavour to pay court to whatever was Semitic degenerated, in the time of the nineteenth and twentieth dynasties, into a really absurd mania—so much so that the most educated class of Egyptians, the priests and scribes, appear to have taken a delight in replacing good old Egyptian words with Semitic terms like the following: rosh, head; sar, king; beit, house; bab, door; bir, spring; birkata, lake; ketem, gold; shalom, to greet; rom, to be high; barak, to bless; and many others. This Semitic immigration spread so

widely that it led finally to the formation of a mixed people who have held their ground firmly in the same parts till the present day. The Egyptians even proceeded to enrich their theology with divinities of new and foreign origin. At the head of all stood the half-Egyptian and half-Semitic divinity, Set or Sutekh.....". (*Egypt Under the Pharaohs*, 1902 edition; edited by Brodrick, p. 95 *et seq.*)

This reference to Sutekh gives us the clue to a great confusion. For "Semitic" we should read everywhere in the above quotation "Hittite." Sutekh is known to have been not the Hittite name for one deity, but a general term for God. Each Hittite city had its own "Sutekh," and the art and civilisation the Hittites brought to the Sethroite nome (so named after Set, or Sutekh) was what excited the admiration of the Egyptians. The "Semitic" element represented by the Hyksos was, on the contrary, detested by the Egyptians, and we know that after the expulsion of the Hyksos their monuments were everywhere overthrown and defaced, so that few can now be found to tell the story of the 500 years during which they succeeded the Hittites in the occupation of the Delta.

Note P.—"THE BRICKMAKERS."

"Fate has preserved for us on the walls of a sepulchral chamber in the interior of the hill of Abd el Qurnah, in the region of the melancholy 'land of coffin hill' (Du neb ankh), a very instructive pictorial representation in which the pencil of a deceased master has portrayed the industry of the prisoners in lively colours for future generations. Far more convincingly than the explanations written by the side in old Egyptian letters and words do these curious drawings themselves enable us to recognise to their full extent the fate and the severe labour of the unfortunate prisoners who were employed at Thebes." (Brugsch, vol. i., p. 417.)

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